The Christian Century

PUBLISHED WEEKLY

Revolution Number Two

By Sidney Lens

Renewal in the Inner City

(First in a New Series)

By Martin E. Marty

December Survey of Books

Ten Reviews

DECEMBER 5, 1956

In This Issue

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Coming Events

Dec. 4. Union Theological Seminary Drama Series: *The York Nativity Play*, James Chapel, New York City.
Dec. 8-14. Inter-Varsity Christian Fellowship University Mission, University of Michigan, Ann Arbor; John R. W. Stott, speaker.
Dec. 9. Universal Bible Sunday.
Dec. 9. Chicago Sunday Evening Club; Ferdinand M. Isserman, speaker.
Dec. 9-14. United Lutheran Area Evangelism Mission, Fort Wayne, Ind.
Dec. 10. Human Rights Day.
Dec. 10-12. National Council of Churches Division of Christian Life and Work–Division of Home Missions Joint Assembly, Indianapolis.
Dec. 11. New York Institute of Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: Harold D. Lasswell (the theory of games as a tool for the moral philosopher), Benjamin J. Buttenwieser (banking), Hans Simons (proportion in politics).
Dec. 11-14. Kansas Yearly Meeting of Friends Pastors' Short Course, Friends University, Wichita; Harold B. Kuhn, visiting lecturer.
Dec. 12. Bucknell University–Parish Ministers Area Ministerial Seminar on the Church and the Abundant Life, Lewisburg, Pa.; Charles M. Bond, speaker.
Dec. 12-13. American Evangelical, Augustana, Finnish Evangelical, United Lutheran Churches' Conference on Unity, Chicago.
Dec. 16. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 23. Chicago Sunday Evening Club Christmas Oratorio.
Dec. 25. Christmas Day.
Dec. 27-Jan. 1. United Student Christian Council Regional Meetings, Syracuse, N. Y.; Durham, N. C.; East Orange, N. J.; Stillwater, Okla.; DeKalb, Ill.; Parkland, Wash.; Redlands, Calif.; theme: "Our Christian Witness in the College and University."
Dec. 30. Methodist Student Recognition Day.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 5-15. Inter-Varsity Christian Fellowship University Mission, University of Manitoba, Winnipeg; John R. W. Stott, speaker.
Jan. 6. Chicago Sunday Evening Club; Ralph W. Loew, speaker.
Jan. 6-11. United Lutheran Area Evangelism Missions, Staunton, Va.; Tucson, Ariz.
Jan. 6-13. Universal Week of Prayer.
Jan. 6-Feb. 16. Reorganized Church of Latter Day Saints Missionary Services, Fall River, Mass.
Jan. 8. New York Institute of Religious and Social Studies, Jewish Theological Seminary of America; speakers: Ben Zion Bokser (Jewish tradition); Chester I. Barnard (business administration); Harlow Shapley (long range foresight).

(Continued from column 1)

RUTH B. KNORR
of Roswell, N. M., contributes her first news report as The Christian Century's correspondent for New Mexico. Mrs. Knorr is a member of the board of the National Council of Churches' general department of United Church Women and was formerly president of United Church Women of New Mexico.

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Second Sunday In Advent

IN OUR DICTIONARY the first meaning ascribed to "to stir" is "to move, esp. slightly." When the ages-old prayer for the Second Sunday in Advent asks that the heart be stirred, the heart often adds the postscript: "especially slightly." Slight motion seems likely to be safe, protective, soothing. But most of us can safely spare the qualification. There is little danger we shall lose our equilibrium and fall into fanaticism by having our hearts stirred too deeply. Our peril is not radical awareness of the coming of God's Son, but "esp. slightly." It is half-hearted denial, partial repentance; it is feeble affirmation and pallid joy. Twentieth century man is not easily awed, and the stirring of the heart is particularly his problem. Many of us find our hearts strangely cooled by latter-day John the Baptists in gray flannel suits and by gimmicked mass evangelism in general. We are unimpressed by nightly scoreboards of so-called conversions and we would not think of permitting our commitments to swell the statistics; we seek alternative expressions. We too need to be stirred, to move, and to move more than slightly. When we turn to the dictionary again, we find encouragement farther down the page. Another meaning meets our condition. It is when "stir" is used "often with up." To be stirred-up is to be roused, excited, mightily moved. It is to be carried away with the conviction that the coming of Christ makes all the difference between an old self and a new man; between a dying old order and a triumphant and living new society. *Excita, Domine.*

Stir up our hearts, O Lord, to make ready the way of thine only begotten Son, so that by his coming we may be enabled to serve thee with pure minds. Amen.

Christmas in the Public Schools

ONCE AGAIN teachers and music supervisors in many public schools are wondering what they should do about Christmas. In some communities Jewish parents have filed strenuous protests against Christmas celebrations, even against teaching the children to sing "Silent Night." As in so many other intercultural problems, probably the safest generalization is that no generalization can be sustained. Intergroup relations vary from town to town. The extent of mutual confidence and understanding is not the same everywhere. What will be graciously accepted in one community will be misinterpreted in another. This applies to every "plan" that has come to our attention, including the fairly popular practice of teaching both Christmas and Hanukkah songs. If plans and specific practices cannot be generally prescribed, it does not follow that no general principles can be applied. The problem should not be solved by hunch, fear or indecision. It is educationally desirable that children gain some knowledge of the principal religious festivals. It is politically and religiously desirable that religion be imposed on no child contrary to the wishes of the child's parents. These two desiderata are sometimes difficult to reconcile. We recall how the Supreme Court of the United States reversed itself when children of Jehovah's Witnesses were being compelled to salute the flag, an act which the Witnesses interpreted as worship or idolatry. So we can only suggest that the two countervailing principles be kept in mind when local attitudes and conditions are diagnosed. In most situations where there are non-Christian children, we suspect, any semblance of a religious service should be avoided in public schools. But this usually need not prevent the teaching of religious songs and a general entering into the "spirit of Christmas."

United States Policy Changes for Better

WHEN the United States voted with the huge United Nations majority which demanded that Britain, France and Israel immediately withdraw their troops from Egypt, the world knew that American Middle Eastern policy had changed. The vote could only mean that our makers of policy had decided to stop shielding colonialism and trying to persuade peoples fired with legitimate nationalist aspirations to be patient until the colonialists caught up with the 20th century. It was quite certain that this move would immediately worsen relations with our oldest allies, which is just what is taking place. It was also clear that it would improve our relations with the Asian-African nations, many of which had followed a neutralist line, and that too is happening. But the aspect of the new policy which neither the supporters nor the critics of our actions sufficiently appreciate is that it is based on the pledges we have made in the United Nations. A United Nations-centered policy is not hostile to the needs or policies of any state which is a member of the U.N. and governs its behavior by its commitments to other nations under the Charter. Any other nation may improve its relations with the small nations which make up the majorities in the United Nations in the same way we, at long last, have done. Britain experienced a similar improvement of relations when she liberated India after World

War II. France should have learned from Indochina and Algeria and other embittered nations that there is a better way than the one she has followed in conducting her relations with the awakened peoples of the modern world.

Risks Are Involved In New Policy

NO POLICY is free from risk, and the course on which the United States has embarked is certainly not without its perils. The most obvious is that we may abandon the new course, which involves a sharp break with our recent past, without giving it an adequate trial. Heavy pressure will unquestionably be put on Washington to do just that. If anybody should be tempted to underestimate the capacity of Britain, France and Israel to mobilize such pressure, careful reading of the *New York Times* for the next few weeks should prove illuminating. A second risk is that President Nasser of Egypt will not prove able to bear the obligation to act responsibly which the new U.S. policy imposes on him. His attackers insist that he is a Soviet puppet and will yield only to force. We are proceeding on the assumption he is what he pretends to be—the free head of a free nation. Since all power in the Egyptian dictatorship is under his control, our risk is real. On the other hand, certain new developments tend to reduce these risks to manageable size. The first is the revulsion which Russian brutality in Hungary has created throughout the world, including the Middle East. When Danish stevedores refuse to unload the cargo of a Russian ship when it docks in Copenhagen, when tens of thousands of Communists in every European nation repudiate Soviet actions and explanations for such actions, when India and other Asian nations introduce condemnatory resolutions in the United Nations, Russia's prestige has reached a new low. President Nasser may be a relatively untrained nationalist leader without sufficient vision, knowledge or even moral fiber for his job. But he is no fool, and he can hardly escape the meaning of Russian behavior in Hungary or fail to feel the weight of the world's condemnation of it.

Public Opinion Plays A Crucial Role

ONE OF THE MOST serious perils in dangerous times like these is that public opinion shall grow violent and force officials, on whom the strain of momentous decisions rests heavily, to act hastily or unwisely. Certainly the fuel for an emotional explosion lies all around, waiting for a spark. The arrival by plane of pitiable refugees in whose eyes the horror of Budapest still glows, the photographs of refugee camps and wrecked cities which appear in the press and on television, create an immediacy of experience which our public was spared in World War II and the Korean war. Under these circumstances we can be grateful that restraint has notably marked recent statements by Washington officials and speeches by our representatives in the United Nations. We can only hope that this official restraint will continue to be exercised, though we might as well face the prospect that when Congress reconvenes the heat lightning of legislative oratory will crackle and boom. But this is expected, and can hardly do as much damage to public calm as can the too lightly considered thunders of religious leaders. Already a well known Protestant cleric, who has safely cried havoc through several wars, is calling for an economic boycott of Russia and severance of diplomatic relations with that country. A New York rabbi who discovered on a recent visit that Russians are very sensitive to world public opinion urges we retain diplomatic relations and use every means in our power to impress upon the people and rulers of Russia that they must live up to their promises. Such a course is informed with wisdom and helps our own people keep their heads. All Americans, especially those who honestly pray for peace, should realize now that they can contribute to making peace possible by keeping their heads.

Aid Needed for War Victims in Egypt

ABOUT 10,000 Egyptian evacuees from the Suez canal zone are in great need of food, clothing and shelter. The International Red Cross has sent in five tons of medical supplies; it is presumed this will be sufficient for the sick and wounded, although their numbers are not known. Port Said is a ruin and other destruction of war has begun to take its tragic toll of human life and health. It is therefore reassuring to learn that an Emergency Committee for Relief for Egyptian War Victims has been launched and has been recognized as a member of the American Council for Voluntary Agencies. The emergency committee proposes to solicit gifts of money and clothing for Egyptians, to be given through Church World Service, the Catholic Relief Agency and American Friends of the Middle East. It announced its formation and asked the public for generous assistance in New York on November 16. Immediately it ran into a press boycott. None of the New York papers, we are informed, carried the news. So far as we know, this is the first time a legitimate relief appeal in which a wide public interest could be assumed has received such treatment, although Arabs frequently protest that the press in the principal news center of the United States is consistently unfair in its handling of news affecting Arab interests and concerns. American Christians can overcome this crippling of our secular channels of communication with reference to human need in Egypt by using their own channels of information to inform the American people and enlist their sympathies. The address of the emergency committee is 20 West 40th St., New York 18.

Preserve Perspective In Philanthropy!

ONE FOUNDATION has recently turned away from the organizations through which it usually works and is giving all the money it currently has available to Hungarian relief. Unfortunately this foundation is not alone in having its philanthropic perspective twisted by the events of recent weeks. As the stories of the thousands of Hungarian refugees who have been admitted to the United States are told and retold, the tendency to go overboard for Hungarian relief will increase. We are informed

that 80,000 Hungarian refugees have reached Austria and hundreds more are coming every day. We do not question that these people should be helped. But should they be helped at the expense of refugees from East Germany, for example, of whom 5,000 a week are still coming over the border? The impulse to respond to the latest need is commendable, but if it is carried to the extent of forgetting all previous commitments it will in the long run create havoc in the agencies which do this work for us and will discredit Christian philanthropy. We should rise to meet the latest need, but we should not leave half finished the tasks undertaken yesterday, or desert the organizations which depend on the continuity and consistency of America's humanitarian concern. The point is important, for the Hungarian crisis comes in the closing weeks of the year when many foundations and individuals make their gifts. The same consideration applies to the admission of refugees from Hungary. We do not begrudge one Hungarian the opportunity of coming to this country, and continue to feel that the immigration law should be amended so others may have the same chance. But we cannot forget that tens of thousands of non-Hungarian Europeans have waited, in some cases for years, to come to this country. What will they think when they hear that suddenly the gates which are closed to them have swung open to people who a month ago did not dream they might ever come to America? In private philanthropy and in public policy impulsive actions should be subordinated to commitments carefully thought out and consistently followed through.

Protestants Condemn Action at Suez

EUROPEAN Protestants were one in condemning the military action by France and Britain in the Middle East which brought the world to the brink of war. Statements by prominent British church leaders have already been reported in these pages, and the Scandinavian bishops' anxiety over the "power steps" is recorded on page 1435 of this issue. On November 2 Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, dispatched identical telegrams to leaders of the Protestant churches in Great Britain and France. "German Protestants are deeply distressed by the events in the Near and Middle East," he said. "They look to [your] churches in assurance that our united prayers for world peace will be answered." On November 5 the Council of the French Protestant Federation met in extraordinary session, then issued a public statement on the situation. It found "most distressing and regrettable" the fact that the two nations had decided for themselves that "unilateral intervention" was legitimate, particularly in the face of past violations of the United Nations charter. Prophetically, it warned against the decision's psychological effect, expressing fear lest this example set by two leading Western powers might be cited as precedent and justification for similar future action by "others." On November 4, in Anglican churches throughout Jordan, Arabian clergymen read from the pulpits a message left by a group of British missionaries before they were evacuated at the urging of Arab Christians who feared for their safety. The message described the action of the British government as "tragic" and added: "We cannot remember when our history was more painful. . . . We ask that God may enable us to do something redemptive with our shame." Arriving in London with other evacuees, Winifred Coate, Church Missionary Society representative who after twenty-five years as principal of the Jerusalem Girls' College has been working with Palestine refugees in Jordan, said: "Unless they have lived in the Middle East, people do not realize that the Arab countries will not put up with old-fashioned imperialism. They will not accept foreigners as executives, only as advisers. It may be that some will be able to return as refugee workers, for that problem is likely to be worse than ever. But we shall not be allowed in as missionaries."

Bishop Cloys As Critic

IN THE PAST television has been accused of many things—inciting our youth to bloodlust, stultifying the nation's critical faculties, weakening the eyes of young and old, and just plain bad taste. But now an even weightier responsibility has been placed upon the medium; and this time the burden has been imposed not by a critic but by one of television's own more flashing luminaries—the Rt. Rev. Fulton J. Sheen, Roman Catholicism's most gifted television performer. Writing in a syndicated newspaper article, Bishop Sheen calls television a blessing, adding that "television and radio are beautiful examples of the wisdom of the ages." He then delivers what is known in television as the topper: "Radio is like the Old Testament, inasmuch as it is hearing of wisdom without seeing it; television is like the New Testament because in it the wisdom becomes flesh and dwells among us. What was heard is now seen. And since we are forever grateful for the first gift of God in speaking to us in revelation, and then becoming visible in the incarnation of Christ, so we are thankful to radio and television for being the most spiritual symbols of the truth by which we are saved." To many television producers the bishop's statement must have seemed a cynical exaggeration. They know, and they must assume that the bishop knows, that they sponsor programs, including those which have made the bishop famous, for as large a monetary return as possible. To liken this medium, even by implication, to the incarnation of God in Christ, comes close to blasphemy. Is this the way in which Catholic discipline guards the purity of Christian doctrine?

Thrill-Seekers Mark a Decline and Fall

THERE WAS shock and horror just in reading about it. A distracted young man leaned from a Los Angeles hotel fire escape, ready to destroy himself on the pavement fourteen floors below. In one desperate move he might dash out that frail miracle, life, and smash the marvel of a body and a mind and the more marvelous person they make in union, and obliterate the private universe which surrounds each man in his particular memories and attachments, and blast that unrepeatable complex of fears and affections and wanting and wondering which is each separate self. To contemplate that destruction is

terrible enough. But horror springs when news accounts describe the crowd on the street below. "Thousands of thrill-seekers," the papers called them, those insensate monsters who mocked the man: "Jump! We can't wait all night!" and "Good-by, cruel world," followed by laughter. Let no one try to explain this shocking exhibition away. The gasp that has gone up around the world is not just a reaction to the brutality of some Californians. It is exactly as much a shocked incredulity that things have gone so far with our world, that what was thought to be refinement has turned out to be such superficiality, that what was thought to be sophistication has shown itself as such insensitivity, that what we called our civilization has been revealed as so thin a skin over such echoing vacuity of spirit. The astonishment is not over the unfortunate horseplay of fools; it is about this inescapable mark of our culture's decadence. Once we wondered how men and society could degenerate so far that "thousands of thrill-seekers" filled coliseums to cheer gladiators hacking out each other's lives. Once we wondered how a nation could be so demoralized that a maniac dictator found "thousands of thrill-seekers" willing to shove millions of human beings into gas chambers and ovens. Once we wondered how another current tyranny could keep its secret service stocked with men who will murder in the dark for a distant boss. We can stop wondering and start worrying. And praying. For the time is come that judgment must begin at the house of God.

Appeals to Council of Europe For Spain's Protestants

AN APPEAL was recently addressed to the Council of Europe on behalf of the Protestants in Spain. Voiced by J. J. R. Schmal, a delegate from the Netherlands, it pointed out that for many months those Protestants have been treated with "excessive intolerance." In no other European country, he said, is there a church whose freedom of action is so limited. Explaining that though Spain is not a member of the council, it is nevertheless part of the "great family of the West," Dr. Schmal said that the issue vitally concerns all who wish to avoid methods "incompatible with the conscience of modern Western civilization." ¶Meanwhile, Ecumenical Press Service reports that the son of Spanish Foreign Minister Artajo has become a member of the Evangelical Church in Madrid. ¶The many readers of this magazine who became interested in SUNFED (Special United Nations Fund for Economic Development) through the article by Carl Soule, "Intelligent International Aid," in the issue of September 5 will be interested in learning that the proposal for such an agency—for long shoved into the background by U.S. rejection—has returned to the spotlight. World-Around Press reports that Miguel Cuaderno, new chairman of the World Bank and International Monetary Fund, recently supported the principle of SUNFED when he called for promotion in underdeveloped nations of developments to include power installations, new industries, irrigation and mutual trade projects. Such a method has been proposed in SUNFED, he said, but it has consistently been opposed by the advanced nations. ¶The Atlanta, Georgia, Council of United Church Women received the eighth annual Lane Bryant group award for volunteer service to the community. A check for $1,000 went to the council in recognition of its work in adult education, housing, prison welfare, mental health programs, race relations and programs on behalf of the United Nations. ¶In the latest survey of church giving, the Seventh-day Adventists stood highest in per-member contributions, with a record of $194.12. Next came the Free Methodist Church, with $193.45. ¶In connection with the Olympic Games in Australia, thousands of persons attended an open-air Protestant service in Melbourne's Como park. Over 100 athletes took part. A special Thanksgiving Day service for the U.S. team was conducted by Bob Richards, pole vaulter and Church of the Brethren minister.

Situation of Opportunity

"Out of this has come the possibility that at long last an international force may be created capable of keeping and enforcing the peace in the Middle East. Whether you agree with what we did or not, I think you must concede that we have created a situation of great opportunity. By that I mean a war has rapidly been stopped; an international force has been created; the Russian penetration has been unmasked. This situation I believe can be turned to great account by the free world. It is a situation which may not recur." So spoke Selwyn Lloyd, Great Britain's foreign secretary, at a dinner of the Pilgrim Society in New York November 21.

THE RECENT BEHAVIOR of Great Britain in the Middle East has been so shocking that the American tendency at the moment is to discount anything a diplomat of that country says. If this shock and disappointment cause our people to miss the wisdom of the above words of the British foreign minister, we shall do ourselves and all who count on the United States in this grave hour a major disservice. This is, as Mr. Lloyd contends, a situation of great opportunity. It is not impossible that it can be turned to good account by the free world for the benefit of the whole world. It must be so directed, for we have come very close to a general war and may not have another opportunity to avoid the ultimate catastrophe.

Nothing is to be gained in debating whether Israel, Britain and France intended to create the opportunity we now have, or sought merely to serve their immediate national and colonial aims without regard to the effect on peace. Neither is it profitable to waste time discussing whether Russia had long plotted to destroy opposition to communism in Hungary or merely seized on the cover offered by the attack on Egypt to achieve this end. Such exercises may safely be left to the historians who will spend years sorting out the events of the past extraordinary weeks. Instead, top priority should be given to taking advantage of the chastened mood which has suddenly come over the statesmen who only yesterday were acting with callous disregard of honor or long-range consequences.

Nothing approaching a program for a general settlement has yet been offered, and nothing less than a general settlement of issues left dangling since the end of World

War II can suffice. But some elements of such a settlement have come into the picture, and they must be kept in view. An international police force has been created, subject to the General Assembly of the United Nations, and it has been sent to the place where it can do the most good. The principle that United Nations observers must be admitted into areas of strife and tension has been asserted in the U.N. votes on Hungary. The assembly has also proved in this crisis that its mobilization of world opinion can be swift and powerful.

Israel has agreed to call back to her own borders the army which had penetrated so deeply into Egypt, and Britain and France have begun evacuation of Suez. Former Asian states which often voted with the communist bloc have deserted the Soviet Union because of cruelties and deportations in Hungary. Russia blusters and explodes nuclear weapons but also offers for the first time to permit aerial inspection of a strip 500 miles deep inside the iron curtain, to withdraw her troops from the satellites if we will withdraw ours from Germany, to disarm further if the Western allies turn back to the countries in which they are located the air bases which ring Russia from Japan to Iceland. In response to appeals for aid, the United States has offered to help meet the petroleum crisis in Europe by working through the Organization for European Economic Cooperation, an agency related to the United Nations and one which can become a powerful force for responsible and cooperative international behavior. Such moves bear the seeds of promise.

The United Nations has now assumed a role of greater importance in the Middle East, and this is a hopeful development. But U.N. actions are not a substitute for action by the major powers looking toward a general settlement of outstanding issues. The need for such a settlement should be acknowledged and work toward it made the first business of world statesmanship.

I

In point of priority, the issue of most pressing concern has to do with the status and operation of Suez. This canal must first be cleared of scores of obstructions. Estimates as to the time their removal will require run from two months to a year. The cost has been estimated at $40 million. Who shall do the clearing? Who shall pay the costs? How insure that this artery of world commerce shall not again be blocked to all nations, or to Israel?

Egypt refuses to permit Britain to clear the canal, although most of the equipment required for this work belongs to that country. France insists Egypt shall pay the costs, since most of the obstructions are ships sunk in the canal by Egyptians. Meanwhile a British economic crisis, which may easily spread to the Continent, grows more serious day by day.

The actuality and threat of this crisis has probably done more than United Nations resolutions or even the United Nations Emergency Force to expedite the withdrawal of British and French forces from the canal zone. Their departure has laid on the United Nations the heavy responsibility of requiring President Nasser to open the canal to ships of all nations, including Israel. The canal is not a truly international facility so long as the ships of any nation are denied its use. If President Nasser refuses to listen to reason on this matter, the United Nations should police the canal until he sees the light. Assessments of the costs of clearing the canal may have to be made by the International Court of Justice at the Hague.

Whether Suez operates under national or international control, no general settlement is possible in the Middle East until this waterway is restored to dependable use.

II

The second most urgent question involved in a general settlement is to redefine the boundaries of Israel and to return Israeli forces to their own country. For a number of years Israel has occupied land, equal to about twenty per cent of her territory, that was not granted her in the United Nations action which recognized her existence as a state. Much of this land is in the southern Negev; it was taken after Count Bernadotte, the United Nations conciliator, was assassinated in Israel. Arabs complain that occupation of the Negev severs land communications between Arab states.

In addition to policing the present borders and assuming authority in the disputed Gaza strip, the United Nations will have the unenviable task of establishing new boundaries. It will then have to call on the United States and other member nations to guarantee these boundaries. To guarantee boundaries established by this process could not be done without risk of other involvements which might not be to our liking. But it would be far more defensible than to give Israel the unilateral guarantee of her security without conditions, which some of her advocates desire.

III

But the most important problem of the Middle East, as distinguished from the most exigent, must also be faced before a general settlement is possible. It is the economic development of the area. Too easily we forget that Nasser's desperation is found in his position between the devil of colonialism and the deep sea of twenty million Egyptians who are among the poorest and most depressed people on earth. We forget too easily that Israel is hedged about with enemies whose long boycott and blockade would long ago have starved her people into submission if they had not received foreign aid, much of it from the United States. Peace will never come to the Middle East until the specter of starvation is banished from the area.

Means can be found to develop the resources of the Nile, the Jordan and the Euphrates. Ways can be found to distribute more equitably to Middle Eastern people the benefits which should flow from the world's greatest petroleum reserves. Where could nuclear power do more good than in this area? There is no possible solution of the refugee problem, which has been intensified by the recent fighting, or of any other major issue until the states possessing the means find a just and equitable way to develop resources which exist in the area. And by this time we should know that such development will have to be made with the consent and cooperation of the inhabitants of the area, and primarily for their benefit. Only the United Nations is capable of eliciting this attitude among people who have suffered so much.

No man can foresee how far the world will be required

to travel to reach a general settlement, but the points of beginning in the Middle East and in Hungary are sufficiently clear so that a start can be made. It is high time we moved forward and dealt with causes, even though we must at the same time deal with consequences.

This is no time for Americans or others to occupy themselves with hand-wringing because of the weakness and sterility of our state department. Its recent course of consistent support for the United Nations represents a great improvement over previous performances, and puts to shame the behavior of other major powers. That there has been a failure of statesmanship is obvious, for the explosion in the Middle East and possibly that in Hungary would not have occurred if the world had been served by enough men of wisdom and good will. But all nations have contributed to the failure, and all must share in recovery from its consequences and in prevention of its repetition.

The next explosion may be the last. But today opportunity beckons. Because its demands on intelligence are so much greater than any nation can fulfill, Christians will know that if peace is at last achieved, it will be in considerable part the gift of God, whose will is not annihilation.

Nurses and Invalids

EDITOR THE CHRISTIAN CENTURY:

SIR: Here's another division of the human race into two tribes. (A new one is discovered every day; this one is not particularly new.) Humanity was roped off into these two divisions more than fifty years ago by Walter Sichert, the painter. There is a stop-look-and-listen quality about his sentence: "If, as it seems to me, humanity is composed of but two categories, the nurses and the invalids, Whistler was certainly one of the nurses." We do not know about Whistler, but we know lots of folks who fall into one of these two tribes. Roughly, the nurses are the people who carry the trays, make the beds and lug the heavy patients around; the invalids are the people who sit up in bed and chew on a thermometer and complain that the meals are not on time or that there are lumps in the cereal.

Of course there are at times some frightening overtones in that word "nurse." The starched figure is not always exactly relaxing. Often there is a bustling note of "I'll take charge here"—and she does! The man who thinks he has married a companion and finds that she has turned out to be a painfully efficient nurse on twenty-four hour duty is out of luck. He will spend his life in a sterilized wilderness, putting on his rubbers and gargling his life away. Mr. Dooley issued a cry of warning years ago when he wrote for the benefit of harassed men: "When the 'nurse light' comes into her eyes, just take your hat and go. If your hat isn't handy, go anyhow!"

Yet the nurse—in the sense of Sichert's division—is rousingly on the side of the angels. The nurse is the person who can take responsibility. There is a "let's go" quality in the voice and manner, a "might as well come along quietly" in the feel of a strong hand laid firmly on a task to be done. The world has moved forward on the feet of the nurses. In the book of Genesis Joseph was emphatically a nurse, one who does things. When he was in prison it was said of him, "Whatever was done there, he was the doer of it." That could be inscribed on the nurse's badge.

The ratio of nurses to invalids is usually two to ten. The world is full of tombstones erected over the remains of societies whose members were all invalids; they died waiting for breakfast. On the other hand, the "invalids" are a large ignoble army, men and boys, matrons and maids. Sometimes these invalids play the part of actual invalids, caught under the spell of hypochondria. The poet Coleridge was a prize Valetudinarian. In nearly every letter he reports on taking his pulse, thus: "I am very poorly, not to say ill. My face is monstrously swoln . . . I have a sore throat, and a rheumatic complaint in the back." That was on one of his better days! But he lived through all these aches to the age of sixty-two. These sufferers (their chief suffering is from themselves) remind us of the definition of a bore: "A bore is a person who when asked how he is, tells you." The invalids in the great battlefield of life do not go into the conflict with any whole armor of God, any helmet and breastplate or shield of faith, but with a standard equipment of air-filled cushion, hot water bottle and lumbago belt.

We hear on every hand of the shortage of nurses. In Sichert's sense also there is a terrific shortage of nurses, people who can take the initiative and pull and push the world along. If any man or woman would like to count for something in the world's work, let him lay aside his thermometer, get out of bed, take up his tray and hustle down to Ward B where six bells have been ringing for half an hour.

Good going!

SIMEON STYLITES.

For Whom the Siren Screams

I WINCE as the siren screeches, screams, cries
to high heaven to get out of the way we're coming
with blood weeping past sharp shadows on the gray face of a man
accustomed to stand, sit, but not sprawl helpless in a loud wagon.

Six blocks away, four, two. I look out the window. But no nearer
as up the avenue — hurry now — where the hospital promises
immaculate instruments sterile for the surgeon's creative fingers
to cut, destroy, bind up and beget new conduits of vigor.

Silent I stand, smiling to be safe at home,
guilty at my relief. This is probably no one I know,
yet might be, could be, perhaps is. Listen for the telephone.
Pray for the anonymous stranger whose name will decorate
a paragraph in tomorrow's paper—three paragraphs if it's bad enough.
Oh, forget it . . . forget it . . . forget it.

THOMAS JOHN CARLISLE.

First in a Series on Creative Churches

Renewal in the Inner City

Chicago's First Immanuel Lutheran and West Side Christian Parish

By Martin E. Marty

THE EXODUS to the suburbs that disrupts urban church life today began on Chicago's near west side before the turn of the century. After the World's Fair of 1893 the "elite" flocked to Garfield Park, Hyde Park, Oak Park, the north shore. New people moved in. By 1895 a map of the area prepared by the Hull House staff needed sixteen colors to show the different national and racial population blocs. Each wave of immigration left its mark. Today Negroes and Latin Americans predominate in the melting-pot area from which "respectable" people long ago fled, leaving behind them churches which tower above the slums like the skyscraper façade that hides the rows of shacks in a Steinberg cartoon. Now new towers rise, marking Chicago's largest public housing projects and the world's largest medical center—developments that further confuse this microcosm of population problems.

Among the slums and towers, near the intersection of Roosevelt road and Ashland avenue, two institutions illustrate complementary ways in which churches are trying to serve this inner city. They offer startling contrasts. First Immanuel Lutheran Church (Missouri Synod) operates from an old, still stately edifice; it represents a conservative theological and liturgical tradition, holds close denominational ties. Near by, West Side Christian Parish works in store-front centers and garages; it ministers in experimental fashion to the patent needs of the moment, is undenominational. The one is a paradigm of agonizing adjustment on the part of a long-established congregation; the other typifies the frontier experience of beginning all over again. Both are worth watching, and watching together, despite the meagerness of their achievement when measured against the vastness of human need around them.

THREE signs grace the old church's face. "Ev. Luth. Emanuels Kirche," chipped into the sandstone exterior, indicates the linguistic intent of the builders. "First Immanuel Lutheran Church," in less durable painted metal, witnesses to the enduring mission daringly inaugurated in 1901 with a monthly evening English service after a half-century of German church life. "Iglesia Del Emanuel," lettered on a cardboard tacked to the door, completes the parable of transcience. After decades of decline, the congregation has begun to pour fresh creative energies into an effort to integrate seemingly disparate elements. It uses a churchly approach.

Perhaps Immanuel's ministers cast envious glances at times at the unencumbered parish around the corner. To raze the structure, demolish its traditions, make a new start—such alternatives must have seemed tempting. To create a parish for the heirs of a German tradition, for engineering apprentices, for medical personnel, for Negro and Puerto Rican neighbors, for students—that is a project with improbability written all over it.

When Pastor Ralph Moellering came from a campus pastorate to Immanuel in 1953, he was aware that the congregation five years before had voted not to "vacate." Having experienced more rapid and devastating change than any of the more than 400 other Missouri Synod churches in Chicago, it looked to the day when "undesirables" in the neighborhood would be replaced by its "own kind of people." Only a dozen of that kind remained near by; the other hundred members lived far out from the area. All hoped that the medical center and the urban renewal projects would serve as a *deus ex machina* to bring back the good old days. The old church that with its horseshoe balcony seated 1,400 people and once had 3,100 members had reached its numerical nadir. A German-language constitution, adopted in 1870, provided little guidance for 1953. Gloom for the present, nostalgia for the past were all that were left.

An Aging Parish Revived

Today, three years later, returnees who sign the guest register ("old-time member"; "baptized here in 1895") find that the change which once swirled around the congregation now moves within it. The good old days are not returning. The medical center is indeed huge—eventually one out of four doctors throughout the world will have received at least part of his training there—but its staff is transient, or has chosen not to live in the immediate neighborhood. Urban renewal has not brought stability. Immanuel now ministers not to a dream of a future community but to the community it finds at its door.

To accomplish that ministry, severe adjustments were necessary, and considerable inventiveness has had to be used within the context of circumscribed possibilities.

The first adjustment was racial. This turned out to be not the most difficult. No wholesale transferring-out occurred when the doors were opened. Still, the opening had to be accomplished with care. Nelson Algren has described the "soft and protean awareness of white superiority" that characterizes the attitude toward the Negro in Chicago as being psychologically worse than stand-up, head-on hatred. An interracial pastorate has been helpful at Immanuel. As vicar (theological intern), Korean Takuri Tei this year succeeded the Samuel Hoards, a Negro couple. William Puder, the assistant pastor, has a Mexican wife—no small asset in relations with the Spanish-speaking neighbors. Pastor Moellerman's wife, who is in

charge of music, and a deaconess, Rita Sadosky, round out the full-time staff.

Full integration of the disparate elements of the community has been the more difficult adjustment. Chicago's west side is accustomed to speaking of "blocs," but "bloc" does not well describe the shared fellowship of those called in love of Christ. To achieve true communion First Immanuel is trying to make a strong point of what would seem to be its weakness in a changing community. The tradition, confession, liturgy and even institution which could be barriers are becoming assets. Instruction, initiation and nurture in the Christian context have given members roots and strength for outreach.

The process is not complete. On a typical Sunday morning Pastor Moellering recognizes among the 200 or so worshipers a goodly number of heirs of a congregational life that as long ago as 1857 and again in 1864 had moved before the influx of "undesirable elements." By 1888 the church had moved for a fourth time. If some of the heirs have remained for reasons that are inadequate, others have stayed to share the vision which made transition possible. If some have grumbled that the pastor does not spend enough time with them, others have lent support. Several have transferred *into* the congregation to help out.

A second element in the Sunday morning congregation is made up of people connected with the medical center, plus out-of-town Lutherans come to be near loved ones in the hospitals. A third element is drawn to the church through interest in Gamma Delta—the student group. Its members meet for Sunday suppers and service projects, discussing topics ranging from the theology of popular music to race, marriage, liturgy and the ecumenical movement. Technical and trade school students belong to this group, along with nurses and interns.

In the Sunday School

Negroes predominate in the Sunday school; they represent Immanuel's fasting growing element. Many Puerto Ricans and Mexicans, disillusioned by the cold grey environment of their new life in Chicago, have found their way to the church to become its newest component. Assistant Pastor Puder (who teaches part-time at a Lutheran high school to help the budget) has them as his special charge. He says he is less involved in a counter-counter-Reformation than in trying to help people undergo the Reformation experience for the first time. He leads these Spanish-speaking parishioners to see God not as fearsome but as loving, not as judge but as Savior. Meanwhile, he maintains continuities with the ethos of the newcomers' familiar past: he stresses liturgical worship, wears clerical garb. All this is designed to prevent crises arising at the wrong psychological point. Most of the Spanish-speaking worshipers are "first generation"; they cling to their old cultures. But the direction of the Spanish work is away from separate worship toward full integration. The second generation, resenting "foreign" identification, is already prepared for that step.

Beyond all these are the unclassifiables, for the near west side is a patchwork of diversity. Out of it all a new life is beginning. Immanuel's Sunday school has grown from 25 to 250; last year there were 88 baptisms—more than in any year since 1923. Communicants number 200. In addition to the full "normal" parish program sponsored by the church, a social concern is manifest in Puder's "no strings attached" English classes, in the health courses taught by parishioners from the medical center, in the personalized clothing distributions, in the scouting and teen-age recreation program. Moellering feels that this is but a beginning. The church is already accepted by its community; no longer is it among the "don't cares."

Discouragement from Outside

Pastor Moellering and his assistants have met more apathy and antipathy than encouragement from other pastors and from denominational boards. Dismissed as an idealist, Moellering has relied for financial support partly on interested individuals and congregations, though he engages in little formal solicitation. Lutheran Concordia Teachers College has been of great help in providing part-time staff personnel. A suburban church extends help to the Sunday school. But most of the battles have been lonely, and financial support of the multiple pastorate hangs by a thread. It has been hard for Moellering to have his racial policies discouraged. But his greatest discouragement arises from his inability to point to a date at which Immanuel can become self-supporting. Under congregational polity a possibly perpetual subsidy is unheard of, and the near west side offers little hope that the congregation in its midst can soon pull its own weight—though it somehow manages to raise two-thirds of its own budget.

The creative energy poured into Immanuel has its parallels and effects beyond its own borders. Moellering's Reformation Day letter to his mission board sounds like a 96th Lutheran thesis: "The time has come that we cease to deplore the changes taking place and recognize them rather as extraordinary opportunities placed before us by God as a test of the sincerity of our Christian confession." He has begun to make a dent on the social quietism once so conventional in American Lutheranism. In an article in the official Missouri Synod theological journal he has pleaded for new perspectives on the social gospel, even on Walter Rauschenbusch, the synod's old whipping boy. Though critical of Rauschenbusch's theological presuppositions, Moellering in his article adds perhaps autobiographically from his own Hell's Kitchen: "Those who have encountered in an existential way most of the social evils which aroused Rauschenbusch's ire, as some Lutheran ministers have in recent years, cannot help admiring [his] heroic stand."

No Departure from Doctrine

Such insight has not led this Missouri Synod pastor to basic discontent with Lutheran theology; he would be poor game for Lutheran heresy hunters. He has criticized in Luther's terms the social gospel's practical expression, its failure to make "faith active in love." Challenging the assumption that all will go well in the inner city if only the Word is preached, he criticizes the narrow conception of "preaching the Word" which would bring about a "neat division between the physical and spiritual."

Scoring Lutheran quietism at last summer's Human Relations Institute at Valparaiso University (an annual event in itself a witness that he and Immanuel are not

alone among Missouri Synod Lutherans), Moellering argued: "Everyone who has experienced reconciliation with God cannot resist being reconciled with men. . . . Personal morality is not enough. . . . In our opposition to the distortion of the social gospel we may have done some distorting ourselves. . . . The concept of the Kingdom of God is not . . . devoid of social connotations."

Immanuel's staff lays no claim to a blueprint for success; success is hardly dramatic in the transitional community. But the strength of its churchly approach—its historic liturgy, its confessional and theological vigor, its relatively high standards of church membership—has helped it provide religious and theological roots for 20th century nomads. Residents of housing projects, slums and crowded apartments share the instability and transience of the students and medical residents. Seeds blown by a wind which can hardly be of God, they are finding lodgment and germination in the church come to find them.

But in this strength is also Immanuel's admitted weakness. The diversity, dissimilarity and disparity of the people who make up the fellowship impresses the casual visitor more than it does the pastors. That diversity, Moellering claims, is not so great as one would imagine. But the very existence of so imposing a building and institution, the "literate" standards of membership, the forms of worship which contribute to Immanuel's health also limit its effectiveness in the near west side "jungle." While he tries to remedy his own church's weakness, Moellering for the moment points to the West Side Christian Parish as an effort which at least in one respect meets a need Immanuel has not yet filled.

"IF I THOUGHT that instead of being complementary we were competitive with Immanuel I would close up and go elsewhere," says Rev. David Wright at the West Side Christian Parish's little store-front headquarters around the corner. As awed by the dimensions of human misery, loneliness, poverty and the need for the Christian Good News as is his Lutheran colleague, Wright cannot conceive of either approach to the community overlapping or limiting the other. They are in contrast in almost all respects. Immanuel was almost a century old when, in 1950, J. Archie Hargraves, a young Negro minister, brought his experience at New York's East Harlem Protestant Parish to Chicago. He did not try to find a church building; he rented a vacant furniture store on Roosevelt road. Across the front he painted in large black letters on a red background: "West Side Christian Parish." Soon the parish had worked its way into the community more firmly than most of the historic churches roundabout, including Immanuel before its transition.

Hargraves convinced the Chicago Congregational Union that the most neglected, least desired, least promising area was the place where the churches should do their mission work. Inner Chicago offered many opportunities, but few were so dismal (and therefore so bright) as this Ashland-Roosevelt corner. Though he persuaded his sponsors that denominational ties would hamper him, the Congregational Union supported the work exclusively for its first eight months. Now it is an undenominational venture. Hargraves told the union he wanted no central temple; within his parish there could be several congregations. For that matter, within it could be almost anything, for aside from the lessons of the East Harlem precedent the new project would be guided only by free experimentation on Christian motives. The parish had no past to overcome, no denominational boards with which to bargain, no traditions to guide. The intent, as Wright puts it, was to "confront people with Jesus Christ as Lord and seek to gain commitment of life to him"—on the level where they lived.

The Key: a Group Ministry

Hargraves has now returned to New York for further study, leaving behind a group ministry. As his successor defines it, this creative center of the parish differs from Immanuel's multiple ministry as it does from other "team" ministries. It does not stress differences of status (pastor, associate, assistant) or distinction of function (minister of music, minister of education). The heart of this technically defined group ministry is in the character of the commitment its members must make.

The nature of the work of the parish makes high commitment necessary, partly because denominational ties are weak. Members of the group ministry have argued that particular denominations are irrelevant to residents of the west side jungle, where the *esprit* that can go with denominational ties is absent. Demoralizing when undertaken alone, the work becomes meaningful when it is shared. Any prima donnaism, any riding off in conflicting directions on the part of some, could jeopardize the group's work. Without stifling personal initiative or energy, the group ministry has tried to redirect individuality into a common channel.

Those committed to the group ministry stress their common staff worship. More significantly, no one makes vocational plans or policy decisions or changes his role in the ministry without direction and guidance from his colleagues. In theory and in accidental practice this may play a part in many a multiple pastorate, but the group ministry demands it. Economic matters are pegged to the limitations or possibilities of the group. Even political action is taken in common. When all agree, the ministry speaks; dissenters who cannot conscientiously follow must sit on their hands and not wave them to distract from the effectiveness of the action. As Wright puts it:

"The ultimate validity of the group ministry concept is that its members need each other, and vitally so. On an unknown frontier, nothing less than the deepest sharing of knowledge and insights can bring forth an adequate strategy. The emotional security, health and well-being of each member is of concern to all. But above all is the acknowledgment that those to whom we direct our ministry will be brought no nearer to Christ than we ourselves are. The community of faith begins with the group ministry; the bonds which unite in Christ must ever draw us closer together."

The ministry assumes its importance from the role it must play in the parish life. The degree of dependence on the staff by some parish members at first is almost embarrassing. The demoralization and deterioration that go with life in a blighted neighborhood make leadership potential a rarity. Yet the intent of the parish is to help create as soon as possible an "indigenous" church, a valid

expression of the religion of its members. It should be one of the younger churches in its own right, with no "canned" superimposition of mainstream American Protestantism on nonunderstanding adherents. Guidebooks and denominational planning boards have been of little use at East Harlem or West Side Chicago; on-the-spot dialogue between problem and possibility has been vastly more significant.

At present the group ministry is directed by Wright, who serves as chairman and as senior pastor of the central Roosevelt church. With him are four full-time coworkers, three part-time workers and four Chicago Theological Seminary students. One of the ministers, Abraham Johnson, will direct a congregation at a new location which will serve the newer housing projects. Mrs. Effie Norman directs Christian education, Miss Neena Waldrop serves as secretary. Leonard Styche is in charge of "technical assistance." Few congregations could comprehend a need for a "Point Four" program, but the parish has found that many parishioners' problems cannot be solved without confrontation of their economic roots. Styche, whose background has prepared him for such work, is called to try to help find positive steps by which the church can cause a shift in the economic pattern of the city and cease to be a half-way stop on the road to the welfare department. As the program unfolds he will try to lease demonstration tenement buildings, start a co-op house for boys of high school age and training projects for youth.

'On the Move, but Not Moving On'

The store-front which has served as center of the parish is not imposing. To attempt to make it look like a church would be absurd and would, in the eyes of the group ministry, reduce its effectiveness. A prominent cross, a Bible open on a table, a lectern and piano confront a room filled with folding chairs. The floors slope a bit, the plaster looks insecure, the area is dim. Adjoining the main hall is a large room in which the social and educational projects are carried out. Behind these are two crowded offices.

Expansion at present looks in two directions: to a garage several blocks south and to a store-front to the east. The parish has not renewed the Roosevelt church's lease, leaving initiative with the congregation. What will happen neither ministry nor congregation can predict. But a recent Sunday morning announcement reassured: "Please understand: *The parish is on the move,* but it is not 'moving on.' Its *office* may be here or there, but its *work* is in this community."

Whereas at Immanuel worship follows historic Lutheran patterns, at the Roosevelt church patterns of worship emerge that stress whatever ties they can to classic worship but which also include "lower" forms that are, in their own ways, continuous with the worshipers' religious pasts. Thus "Call Him Up" may be sandwiched between "Come Thou Almighty King" and "The Church's One Foundation." Sermons have moved from simple social justice themes, past false simplifications of the Christian gospel, to illuminating narratives. Validity on the level where the parishioner finds himself is determinative. Instead of a liturgical sacramental worship, the parish conducts a table fellowship that consciously relates to the *agape* meals of the early church. It may be observed at the worship center or in parishioners' homes. This does not mean that the rite is moved to the edge of the parish's existence; the chalice and loaf with the cross constitute the letterhead and symbol of all its activities.

Finances are of course a problem for the parish. It has been partly dependent on suburban churches, and in particular on outlay from Congregational and Baptist mission boards. A parish council meets with an advisory board from beyond, but the ties are informal. Though a certain precariousness makes membership in the group ministry a financial hazard, no alternatives seem to present themselves. Closer affiliation with a particular denomination or institution would tend to restrict the virtuosity the parish now possesses both on the theological and practical levels.

The Roosevelt church will disappoint those who look for statistics in an era of denominational muscle flexing. A brief prepared by the ministry enlarges on this: "We seek to save our life as a church as we seek to be 'successful' as measured by statistics; we lose our life as a church as we seek to give of ourselves always to those who live about us. . . . The parish seeks to so lose itself and identify itself with its community that God's transforming power might be known and experienced in every avenue of life."

Perhaps as few as 50 of the 400 served monthly by the parish will be in church on a Sunday. Wishing does not make it otherwise. In the city jungle, people know Christ first through the actions of Christians. Distributing rat poison, climbing slum steps to argue with a rent-gouging landlord, appearing in court for someone caught in a crossfire of justice and injustice—these may be the only means of ministry valid at certain moments. A youth who has a way with a broken-down auto may be enlisted to attract others to the garage youth center. A leader in a street corner gang may be induced to begin rehabilitating his friends. Each of these situations provides an entrée to the life of others who through disinterest or fear or the sheer mass of population have built walls around themselves that no pious wishing will remove.

THE EAST side of Chicago's west side, as all around the inner town, has need for more religious activity. In this it shares the situation of most urban areas. Pastoral directors of these creatives parishes are reluctant to prescribe their patterns. "It takes five years to assimilate and ten years to project some of the things we're doing," says Wright. "And we're not yet five years along." It is easy to ask from a distance why Immanuel has not yet had full impact on the jungle, or why the parish is less successful than a conventional church at providing roots.

The inadequacies of the separate approaches have not escaped the ministers. Experimentation abounds. A British visitor once remarked that he would not be surprised if a Chicagoan tried to build an s-shaped bridge out of a wedding cake; he was sure that if a Chicagoan tried it the experiment would succeed. At Roosevelt and Ashland Chicagoans are trying more realistic but hardly less difficult ventures. One senses that they are "playing by ear," alert to the startling cadences and strange improvisations of the Spirit.

Revolution Number Two

By Sidney Lens

IT IS BAD BUSINESS to write about revolutions while they are taking place because their ebb and flow are so unpredictable. Only a few days ago writers who had hailed the Soviet promise to withdraw troops from Hungary and all other satellites awoke to headlines telling of Soviet tanks returning and dealing out to the beleaguered people of Budapest a savage bloodbath. The current events in Poland and Hungary, therefore, can be written about only in broad and general terms. What historical trend do they signify? What omen for the future?

I

Clearly what we are witnessing in Warsaw and Budapest is the beginnings of the Second Russian Revolution. That this revolution begins outside the Soviet heartland itself does not alter its historical significance. For good or ill, the ties that bind Russia and its satellites to each other are strong and interlinked: a crisis in one reflects a crisis in all. Joseph Scholmer in his book *Vorkuta* tells how the East Berlin revolt of 1953 gave heart to prisoners in the far-away Siberian wilderness to organize mass strikes to alleviate their plight. The chain that links East Berlin to Vorkuta to Poznan to Warsaw and Budapest—and soon unquestionably to other places and back again—is strong and inexorable. It is forged from the metal of the communist economic system, a process of superexploitation and underconsumption. And if the people in one place have found the courage to fight back, other people in other parts of the Soviet empire will do the the same, for they are all in the same terrible plight.

This interrelationship of revolution was witnessed to most strikingly over a century ago during the revolutions against the Austrian empire. What began on January 12, 1848, as a rising of the people of Palermo against Ferdinand of Naples spread out not merely to Italy but also to Germany, Austria and Hungary, to Bohemia, Transylvania and to small Slav groups. It was a revolution that failed, as this Second Russian Revolution may fail. But before it was over it had shaken the heads of the empire and ousted the hated Metternich from his seat of power; and it undoubtedly laid the groundwork for the great national transformation in Europe in the three decades that followed.

There is, of course, a difference between 1848 and 1956. For most of Europe 1848 was the First Revolution, a revolution against an outmoded social system. Only in France was it the Third Revolution. There the old feudal system had been destroyed in 1789; but after a few years it had been replaced by the Carnot-Napoleon dictatorship, which was followed by the Second French Revolution in 1830. And France was yet to see a Fourth Revolution, in 1870-71, before democracy could become a reality.

Such unfortunately is the nature of many revolutions: they do not achieve their goal at one swoop. Our own Revolution in 1776 was perhaps more complete than some others, but we too had our "critical years" of secondary revolts such as Shay's Rebellion; and only after our Second Revolution, in 1861-65, did America emerge as a democratic, industrial nation.

Now the Russians are caught in this treadmill. Their 1917 October Revolution promised "peace, bread, land." For the next decade various factions in the ruling Bolshevik party fought the ideological battle to determine how "peace, bread, land" could be brought to the Russian people. In the end Stalin, with his thesis of rapid industrialization and devil take the cost, emerged as the powerful dictator who perverted all these aims. Instead of distributing land, he forced the Russian peasant into collectives which could control him politically and squeeze him harshly for his grain. Instead of peace, he brought to the Russian soul incessant anxiety and to the dissenter and the maverick brutal slave camps and frame-up trials. Instead of giving bread, he kept the standard of living near the subsistence level so that Russia could build its heavy industries and its military potential.

Under Stalin, according to Hugh Gaitskell, Soviet industrial levels jumped two or three times as fast as those of the capitalist West—by nearly 10 per cent per year. But Russia devoted only 40 per cent of its production to consumer goods, while in the hated capitalist West fully 70 per cent of the national production was consumed as food, shelter, clothing and luxury items. The emphasis in Russia was always on heavy industry. "Our fundamental principle," Soviet leaders told French Socialist statesman André Philip, "is the absolute priority of basic industries; that is the fundamental law of socialism and we shall always remain faithful to it." Under this "fundamental law" 60 per cent of all investment went for basic industries in 1955, only 4.8 per cent for light industry.

Russia reached the point where its steel industry jumped by leaps and bounds, but by 1955 its agriculture was producing only the same amount of grain per capita as in 1913, and only three-quarters as much meat and milk. In four decades, since before World War I, the Soviet living standard rose by a bare 23 per cent, while in America it tripled and in France almost doubled. This was the price the Soviet worker and peasant paid for rapid industrialization. It was a price they did not pay willingly. Only police terror, abolition of the right to strike, abrogation of civil liberties and all opposition, made possible its exaction. This was the essence of Stalinism. As these words are written, Russian policy remains the same, despite the liberalization promises of the 20th congress of the Soviet Communist party.

In the satellite countries the situation was even worse. Except for Yugoslavia (and China), there had been no independent revolution in those areas: Stalinism was forced on them by the Red army and by a few plane-loads of Moscow-trained Communists who slavishly imitated the Soviet techniques and slavishly fell in with an age-old policy of exploitation. Thus, in addition to the burden that the people of Russia too had to carry, the people of

Poland, Hungary and the other satellites had to carry the burden of exploitation by a foreign power. Soviet guns assured economic privileges for the Russian bear which cut deeply into the living standards of "sister People's Democracies."

The technique was ridiculously simple; it had been used by the great Western powers in their own imperialistic ventures. The Russians not only took billions in reparations and occupation costs but imposed what the economists call unfavorable "terms of trade" on their satellites. They charged them high world prices for the items they bought from Russia, and paid them far below world prices for the items they sold to Russia. Until only recently the Poles, for instance, were forced to sell coal badly needed at home to the Soviets at the ridiculous price of $3 a ton. Through this technique and through joint stock companies with the satellites Russia skimmed the cream from its vassal states.

II

But this kind of thing could not go on forever. Stalin's death created a power vacuum inside Russia, and the new middle class around the Kremlin seized the opportunity to press for legitimization. It wanted an end to fear, an end to nocturnal arrests. It wanted the right to rear its children in security. The working people too, through a dozen channels, pressed for reform. This also is an inevitable concomitant of an aging revolution: its new classes demand more of the goods of life and more in the way of freedom.

The 20th congress of the Russian Communist party seemed to indicate that at last the needs of the Russian people were to be met. Following the congress, workers were told that their work week would be reduced. The usual "reliable source" informed the world that the slave camps were to be obliterated within 18 months and the "confession" system dropped. An army cut of 1.2 million was announced. The people of the Soviet as well as of the satellites were promised that, in the wake of Stalin's posthumous downgrading, there would be a "democratization."

Unfortunately democracy can seldom be the spoon-fed offspring of lords on high; it tends to spring from the initiative of the people below. Perhaps Krushchev & Company would have liked a smooth, step-by-step democratization. But at stake were power structures crystallized through decades, and men who have wielded such power do not give it up easily.

A new era began, and the tight totalitarian empire started to crack. In distant places men took the words of democratization seriously. In Poland, with 500,000 out of its six million workers unemployed and with the horrendous, now admitted mistakes in the industrial planning, youth demanded nothing less than freedom. It seems so distant now, but only a few months ago these young people were publishing in their papers their simple requests for reform. These plaintive appeals have resulted in a major transformation in Poland. There was a faction in the Polish Communist party that yielded adequately to the impetuous youth and the workers and peasants behind them whose pleas they were articulating. It is significant that as a forerunner of the October events the Polish government in August already had trimmed its investment budget by $3¼ billion (at the official rate), and that immediately on achieving power Gomulka stated that "it is not permissible to favor within our national economy one of the branches at the expense of others"—in other words, to favor heavy goods as against consumer goods. He promised more goods for the people, as quickly as possible.

In Hungary the same stirrings might have brought the same results had the Russians been more flexible. Whereas in Poland Soviet policy obviously was in retreat after Krushchev issued his heated ultimatum to Gomulka against dismissing Rokossovsky, in Hungary the Kremlin evidently decided to assert its strength. Apparently it felt that men could manipulate history, could dole out democracy at their own tempo and in their own sweet time. When Russian tanks opened fire on the second day of the Hungarian revolution the fat was in the fire. The Hungarian Communist party had absolutely no general support. Its army defected almost to a man to the side of the revolutionaries. Even the re-emergence of Titoist Nagy could not quell the fires after the Russian tanks had spoken. In the Kremlin itself there were obvious indecision and dispute. The Soviets cajoled and offered to compromise and withdraw their troops, then reopened fire, thus earning the deeper hatred of a nation whose history is full of rebels.

III

Thus matters stand as these words go to press. The guerilla fighting in Budapest and Gyor continues, and strikes and passive resistance harass the new puppet regime of the Kremlin. Before long all may be over, the rebels brought to their knees by a combination of tanks, hunger and disease. Or there may be an even more tempestuous explosion. No one can foretell.

There is, however, one striking factor in all the post-Stalin events: the struggle continues to enlarge. In my book *The Counterfeit Revolution,* published in 1952, I stated: "Both at home and abroad Stalinism creates . . . its own gravediggers. . . . 'Titoism' is inherent in the very fabric of the Communist world." But where Tito effected his independence from Moscow by mere government ukase, the workers of Berlin in 1953 used mass action, the prisoners in Vorkuta the mass-strike weapon; the workers in Poznan took to armed rebellion, the youth of Warsaw to giant demonstrations, the people of Hungary to full-fledged revolution.

These are the symptoms of an inexorable, growing movement that must break through to the heartland itself. Millions of people are demanding payment on the promissory note of "peace, bread, land." Whether they succeed or whether they will yet have to make a new third revolution, there is no doubt that this is the beginning of the Second Russian Revolution.

For humanity as a whole these are portentous events. These days will long be remembered as a turning point in our woebegone and war-torn 20th century. While we deplore the blood-letting and pray for an end to violence, history may yet record that the tens of thousands who died in Budapest may have saved the lives of many other millions in places far away.

DECEMBER SURVEY OF BOOKS

Earnest Expositor

KIERKEGAARD COMMENTARY. *By T. H. Croxall. Harper, $5.00.*

IN RATHER short order, T. H. Croxall has produced several Kierkegaard pieces. His *Kierkegaard Studies* and his *Meditations from Kierkegaard* antedate this *Commentary.* His translation of Hohlenberg's biography was published a couple of years ago. All this is the work of an ardent lover of Kierkegaard, an Anglican divine who was the chaplain of St. Alban's Church in Copenhagen 1947-55. This volume is the most ambitious of Dr. Croxall's works in this field. It purports to cover the bulk of the Dane's output, ostensibly giving enough comment to aid the reader's understanding of the original texts. I say "ostensibly" because surely what is significant here is Kierkegaard's own. In most instances this book does what the rest of the secondary literature on Kierkegaard has already done: it gives you his views in somewhat attenuated and abbreviated form.

Years ago Kierkegaard disparaged the help of an earnest expositor, Rasmus Nielsen, who also tried to give the master's message to the eager public. I believe he would disparage this commentary too. The uneasy feeling comes over the reader of this book that Croxall wants to make Kierkegaard more the evangelist-priest than he wanted to be. Kierkegaard achieved his intent pretty well within his works; but Croxall is anxious to secure a wider hearing, and in order to do so he prostitutes the modes of communication and trivializes the issues with which the enigmatical Dane himself worked. Kierkegaard chose the patient individual for his audience. Croxall wants the world to be God's within this generation and tends to rewrite the literature for this generation. For example, Kierkegaard, using pseudonyms, wrote treatises that were effectively toned to catch the reader where he was. Croxall flattens all this by assuring us that the pseudonym's effective patches of prose are extravagant, are symptomatic of Kierkegaard's problems, and so on. He gives you the pitch before you begin to read. By trying to protect Kierkegaard against the vagrant mind which will leap to far-fetched conclusions, he makes Kierkegaard a kind of dull repository of mannered opinions on "pleasure," "music," "seduction and suffering," etc. And above all he insists that Kierkegaard was a red-hot Christian. Even this is a little ludicrous when it is remembered that Kierkegaard did not claim to be a Christian but only a man seeking to become one.

Furthermore, this book is not discerning on points where a commentary might really offer a great deal. The chapters on "existence" (2 and 3) are not clear at all. Dr. Croxall would have been well advised to burn these pages. Scornful as he is of philosophy, he might still have taken a little care to get the existence-essence language straight. And when he comments on "contradiction" (pp. 41 ff.), there is no grace, no acumen at all in his handling of admittedly difficult matters. He mixes up the considerations with careless glee. Kierkegaard happened to be acute on the formal rules of reflection. Croxall misses this feature altogether and therefore has to construe Kierkegaard's remarks about tautology, logic and such as if they represented exclusively a view of life. This seems to me inexcusable, especially when Swenson's essays on these subjects could have been consulted. Then Croxall gives us more of this business about how Kierkegaard's mind really worked (p. 63). The pseudonyms and the characters used in the pseudonymous works, he says, are Kierkegaard in disguise. This seems to me a claim that is neither verifiable nor relevant to understanding the text (which understanding Croxall is endeavoring to mediate).

But affirmatively, there are lots of interesting things in this volume. Numerous quotations from unfamiliar sources are translated and occasional remarks are helpful. Croxall translates everything afresh. Admittedly the English translations of Kierkegaard that we have are not perfect, but reading Croxall one would think he is the first Englishman to have learned Danish, and that the problem in understanding Kierkegaard is linguistic. This is not quite the case.

PAUL L. HOLMER.

New Testament Politics

THE STATE IN THE NEW TESTAMENT. *By Oscar Cullmann. Scribners, $2.50.*

AS MUCH AS his earlier books, this newest work by the famous Basel and Paris professor is an ingenious attempt to sum up, present and clarify a much debated and often confused issue. Here is a biblical theologian who has moved far from dry and haughty biblicism. He makes his points with a minimum of quotation and apparatus, with a maximum of great and straight lines—all in 114 pages which may easily be read and understood even by those who are not specialists in the realms of biblical research or social ethics.

Dr. Cullmann brands as contrary to the Bible's teachings three attitudes of the church and of Christians: emperor worship, or that veneration of the state which fosters totalitarianism; zealous perfectionism, or the contention that believers should and could overthrow with fire and sword the present authorities and make the world a theocratic state; and irresponsible neutrality, or the assumption that the sphere of Caesar is of equal value with the sphere of God.

Two basic commandments emerge for the church and every Christian today. The first is that they must exert their right and duty as "watchmen" to observe and judge whether the state is transgressing its "legitimate limits" (p. 50 f., 90 ff.), i.e., whether it is becoming totalitarian. They must censure transgression of the God-set limits and meet it with denial of obedience. For the totalitarian state "is precisely the classic form of the devil's manifestation on earth." If this observation were applied not only to the fascist or communist state which the author apparently has in mind but also to the modern welfare state, it might have far-reaching consequences.

The second commandment is that the church and every Christian should return to the state what the mint has issued. To put it in Dr. Cullmann's words, they are to "let Caesar have it" (p. 36). What is "Caesar's"? Primarily (and exclusively?) "money that is to be given to Caesar" (p. 51). But in, with and under the "return" of money stands Jesus' and Paul's "loyalty" to the state even in the hours of suffering. Loyalty in submission to taxpaying: this apparently trite command can be disturbing to the American reader if he realizes that implicitly Dr. Cullmann's interpretation may reproach both the church's exemption from taxpaying and the individual's grunts and stunts as he files certain federal and state documents. Though the book was certainly not written specifically for the American reader and his peculiar problems as a citizen, it is full of possible applications.

The warnings and commandments listed above are materially not too new. But the way in which the author undergirds them by decisive elements of biblical theology (rediscovered only in recent decades) is most exciting. Dr. Cullmann is not arguing primarily with the traditional proof-texts. As one would expect, he discusses Jesus' remarks about Caesar and God (Mark 12:13-17), Paul's statement about the "authorities that be" (Rom. 13: 1-7)—"few sayings in the New Testament have suffered as much misuse as this one" (p. 55)—and the disclosure in Revelations of the true nature of the beast from the abyss (Rev. 13). Surprises show up even in the respective interpretations. The second part of Jesus' utterance is understood as directed at the state: "To the Roman state the disciple of Jesus must say: 'Give God what is his'" (p. 52). So this saying judges and condemns totalitarianism as much as Rev. 13!

For the interpretation of Rom. 13, that so-called "demonic"—actually rather "christological" — theologumenon is reproduced (p. 114) which was first thrown powerfully into discussion about 20 years ago by G. Dehn and Karl Barth. According to this view, the "authorities that be" are of double nature. They are earthly rulers, but not only that. For behind and in them operate angels or demons who, whether they like and know it or not, are subject to Christ (p. 93 ff.). Dr. Cullmann argues extensively for this hypothesis. In friendly fashion he discusses some recent objections to the "christological" interpretation of the state.

Even more surprising is the evidence the author collects from other strands of the New Testament. He evaluates the presence, the suggestions and the experiences of religious and political zealots within the narrowest circle of Jesus' disciples. He learns from the trial of Jesus before Pilate. He lets Paul's statements about the crucifiers of the Lord of glory (I Cor. 2:8) and about lawsuits in civil courts (I Cor. 6: 1 ff.) speak

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for themselves. He illustrates the relevance of New Testament eschatology to early Christian thought and preaching, action and passion in regard to the state.

Dr. Cullmann's conclusions invariably emphasize the double aspect of the Christian's situation, which neither C. H. Dodd's "realized eschatology" nor Albert Schweitzer's "radical eschatology" (p. 87) can explain away. The Christian lives in the new age, and therefore knows the limits of the state. But because he lives also in the old age he honors God's will as expressed and administered by the state. The double, or dialectic, attitude of Christ, the church and the Christian to the state has its ontological basis in the tension between the old and the new. We have to accept that tension.

In limited space and lucid style Dr. Cullmann has offered insights into deep problems. He has certainly shown that *Heilsgeschichte*, Jesus Christ himself—and not natural law (p. 114)—are basic to the New Testament's various yet harmonious teachings about the state. In view of the wealth of material and thought presented in this book, it may not be noticed that some important neotestamental strings are not touched upon. There are, however, at least four fields which call for further investigation:

(1) God's concern for freedom, righteousness, truth and peace gives the state a concrete mission, purpose and limit which may not be sufficiently recognized through payment of taxes alone. The proclamation and command "peace on earth" and the manifestation of the righteous who dies for the unrighteous may involve more than return of money.

(2) That the churches are responsible for a specific communal order is shown in the biblical instructions and exhortations concerning their own internal organizations; their form of life is evidently itself a kind of external witness. Their responsibility for the state may have to begin in and consist of the shape they give themselves before the state. The order of the church (in distinction from political order) may be a decisive form of witness to the state (see Matt. 20:25 f.!).

(3) The Christians' passionate liturgical and personal sharing in the state's affairs, as expressed by prayer and supplication (I. Tim. 2:1 f.) and the active, cooperative character of what Paul calls "submission" deserve intensive study.

(4) The political and social importance of the lords' and servants' lives "in Christ" calls for treatment.

Topics such as these may have great importance for a New Testament doctrine on the state. However, all we could mention lead in the direction Dr. Cullman has already pointed: toward a christological foundation.

After this stirring book, others on the same theme should follow. They might be able to show that the New Testament has a distinct word to say not only to Nero's and Domitian's state of yore, to the princes' states of the reformers' day, to the dictatorial states of our own era, but also to modern Western democracy, with its even more complicated origins, perspectives and problems.

MARKUS BARTH.

Relaxed Succession

OLD PRIESTS AND NEW PRESBYTER: THE ANGLICAN ATTITUDE TO EPISCOPACY, PRESBYTERIANISM AND PAPACY SINCE THE REFORMATION. *By Norman Sykes. Cambridge University Press, New York, $5.00.*

ANGLICANS have been distinguished alike for initiating proposals for Christian unity and for placing roadblocks in the path of their consummation. The major reason for this curious circumstance is the fact that the Anglican communion has experienced more difficulty in defining its position with regard to issues of ministerial order than any other Christian communion. Thus what seems to be quite in keeping with the Anglican tradition to some is apt to be regarded by others as little short of apostasy.

In this volume Norman Sykes has brought the clear light of history to bear on these controversial questions. By setting forth the actual record and letting history itself pronounce the verdict of "true" or "false" to contemporary contentions, he dispels much of the confusion as to where the Church of England has stood in the past and provides the necessary historical perspective to enable the Anglican communion to make up its mind as to the position it should take in present ecumenical discussions.

The one fixed point to which the defenders of the Elizabethan Settlement—Jewel, Whitgift and Hooker—adhered was the authority of the godly prince. They all believed that no one form of polity was prescribed in Scripture, but that Scripture did testify to the authority of the godly prince "to make laws and orders for the church." Whitgift emphasized that he was not "opposing the discipline of any other church or in the least reflecting thereupon" when he defended the retention of episcopacy in England; his only wish was "that every particular church would mind its own business and not prescribe the laws of rites and the manner of government to others." It was quite in harmony with this point of view that ministers of foreign reformed churches were admitted into the ranks of the Anglican clergy without reordination, since "the custom of the aforementioned churches is approved by royal authority."

In the 17th century, the Presbyterian claim that its form of polity alone was prescribed in Scripture made it seem necessary to defend the episcopacy on the basis of its apostolic institution. It is important to note, however, that these "Anglican asserters of episcopacy generally stopped short of unchurching the foreign reformed churches and of denying the validity of their ministry and sacraments." Episcopacy in cases of necessity could be dispensed with, for it was not of the essence of the church but only of its fullness or perfection. Thus, on the basis of a "coherent and consistent theory of church polity and order" worked out by such men as Lancelot Andrewes and Joseph Hall,

it was still possible to receive men from abroad without reordination and to establish full communion with the Church of Scotland without bringing into question the validity of presbyterial ordination.

The Act of Uniformity of 1662, which required episcopal ordination of those who had entered the ministry of the church under the Cromwellian establishment, served to exclude by what might be regarded as inadvertence the ministers of foreign reformed churches who had not also been reordained. Nevertheless, there was still little disposition to insist that episcopacy was of the essence of the church, for Scottish bishops were consecrated without reordination and it was the settled policy throughout the 18th century to utilize Lutheran ministers as missionaries in India.

Officially, Prof. Sykes concludes, "the Church of England has nowhere formulated any theoretical or theological doctrine of episcopacy; but has contented itself with the assertion of the historical ground of the continuance of the threefold ministry in the church since the apostolic age." No exclusive claims can be drawn from any of its formularies, and its most representative divines have so interpreted its position "as to require episcopacy where it may be had without sacrificing purity of doctrine, and not to unchurch those churches deprived of it by ineluctable historical necessity." Thus it is that Anglicans are able to insist on the "restoration [of episcopacy] to those churches that have lost it, as a condition of reunion, without asserting their non-episcopal ministries and sacraments to be invalid because of its loss."

WINTHROP S. HUDSON.

All-Out Endorsement

THE CROSS IN THE OLD TESTAMENT. *By H. Wheeler Robinson. Westminster, $3.00.*

WESTMINSTER Press is to be thanked and congratulated for the service rendered in bringing together three of Wheeler Robinson's sensitively conceived and written "cross" monographs, originally printed under the titles *The Cross of Job* (1916), *The Cross of the Servant* (1926) and *The Cross of Jeremiah* (1925). In the publisher's note we are informed that "with the exception of *The Cross of Job*, of which the second revised edition (Religion and Life Books, 1938) is to be found in this volume, no change has been made in the original text."

We have been hearing a great deal of late of a near-revolution in Old Testament studies. A considerable number of titles imply or claim outright that the Old Testament has been rediscovered—these appearing in astonishing volume over the past 10 or 15 years. Vast numbers of other books interpreting the Old Testament (the reviewer has one among them) lay claim to apprehending and communicating this same rediscovery. Reading Wheeler Robinson always reminds us that there were some who never permitted the Old Testament to become undiscovered! One reads *The Cross of Job* almost in disbelief that Robinson drafted it 40 years ago. That the *Cross of the Servant*

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and *The Cross of Jeremiah* as they now stand were written more than 30 years ago seems incredible. Wheeler Robinson was a great and exceedingly rare scholar, an eloquent and phenomenally discerning interpreter; his premature death was a loss to all of Christendom.

For an understanding of the character of Job, of the conception of II Isaiah's Servant-figure, and of the prophetic voice and person of Jeremiah, these three Robinson commentaries are absolutely essential. Oh, this is not to say that every H.W.R. position miraculously anticipated the next 30 or 40 years of vigorous scholarship, or that for the past three or four decades Old Testament scholarship has remained stationary in these three areas! Indeed, in these three, not at all.

It is to say that one finds here the essential emphases that no amount of critical scholarship can or wants to alter. It is to say that H.W.R. never fell prey to the tendency of so many critical scholars of his own generation—the tendency to regard a segment of the Bible as itself justifying independent interpretation. Robinson's scholarly mind was distinguished by a concern for the whole, for the total context, historical, literary and psychological. His texts are always ultimately surveyed in context.

If you're a scholar, you know H.W.R. If you're a parson and don't know these three compositions, then get the book; and if you don't take my advice, then for heaven's sake don't ever preach again from Job or the Servant or Jeremiah. If you're a layman with even a moderate interest in the Bible, you haven't really been introduced to these three among the Old Testament's most exciting characters until you go to see them with Wheeler Robinson.

B. DAVIE NAPIER.

Roundhouse Reflections

THE PRIMACY OF PREACHING TODAY. *By Arthur A. Cowan. Scribners, $2.50.*

IT OFTEN HAPPENS that a man can preach superbly but somewhat less superbly tell others how he does it. One suspects that the author of this volume would in all modesty claim to be of that company. Reading a sermon after it has been preached, it has been said, is like looking at the railroad tracks after the express has gone by. Similarly, many books on preaching give the same let-down feeling that inspection of the locomotive parked in the roundhouse gives in relation to her rush and roar out on the main line. Some writers on preaching are of course able to transcend this peril. P. T. Forsyth, Henry Sloane Coffin, James Stewart, Paul Scherer, George Buttrick, Halford Luccock have managed it, but there aren't too many of these giants in our days. Arthur Cowan is one of the finest preachers in Scotland today, minister of the Inverlieth Church, Edinburgh, and author of several excellent volumes of sermons, his *Bright Is the Shaken Torch* being perhaps the best known on this side of the Atlantic. But Preacher Cowan in action out on the tracks is superior to Lecturer Cowan parked in the roundhouse, and one feels that Dr. Cowan would quite sincerely prefer it that way.

In the preface he modestly proclaims the purpose of these Warrack Lectures to be "the demonstration of homiletical materials and methods . . . the passing on to others of the themes and techniques" which he has found rewarding in his own pastoral experience, and he disclaims any intention of covering the subject of preaching in a thorough way; in other words, here he is "a journeyman preacher" writing for journeymen preachers.

Five chapters follow, the first consisting of an essay (with excursions) on "The Proclamation of the Word," in which the motivations for preaching, the objectives of preaching, and a thumbnail theology of preaching are set forth. Subsequent chapters deal with "Expository Preaching of the Old Testament," "Expository Preaching of the New Testament," "Doctrinal Preaching — Sermons on the Christian Year," "The Manner and the Matter of Preaching." One wishes that Cowan had structured these chapters with a more spacious and rugged theology of preaching, but this defect is perhaps compensated for by his strong, typically Scottish feeling for the centrality in preaching of the Bible.

His best chapters, in fact, are the two on expository preaching of the Old and New Testaments. In the latter especially he addresses himself to homiletical and biblical issues of primary significance—the elements of the demonic and apocalyptic, the recovery of the apostolic kerygma, miracle, the authority of Jesus. Many a parson will welcome his explication and illustration of how one may recover these authentic notes of the gospel. Almost as good is his elucidation of ways in which doctrine can be interestingly preached within the rhythm of the Christian year. One of the more encouraging developments in Protestant preaching today is the increasingly widespread observance of the traditional Christian festivals as a framework for the objective recapitulation of the gospel in its fullness, and despite a certain unevenness of treatment and an occasional lapse in taste (of the Ascension, Cowan almost incredibly writes: "As we would say, His stock was no longer low but higher every day"!), his chapter on doctrinal preaching is helpful and wholesome. And enriching all his chapters is a wealth of *bon mots*, literary illustrations, historical allusions, quotations of poetry. The Scots, one has to confess, *are* usually by far better read than we Americans.

But what is "the primacy of preaching today," one asks at the end of it all. The answer, I'm afraid, must be a profounder one than good Dr. Cowan gives us. Part of it, surely, is a more astringent and realistic analysis of "today" than one finds here. One feels that, despite the charge of excessive and sentimental optimism frequently leveled at the American pulpit, our more perceptive preachers see our world within that dimension of depth that alone enables anyone to speak with accents of reality.

Then, the "primacy" of preaching—what is that? Certainly it is in part what Cowan says it is: the preacher "delcares the Word

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of God to give focus to the various elements of worship and gather them up around their centre—the God who reigns and redeems."

On reading those words, a certain weariness inevitably comes over one who for so long has seen worship used to exalt preaching in American Protestantism, rather than worship and preaching gathered up together within the larger categories of God's confrontation of man and man's adoration of God as ends in themselves. How does one square the above definition of "primacy," for example, with the significance of the contemporary liturgical revival, and with the concern which those in the vanguard of the church's life and thought are bringing to the restoration of the sacraments to their rightfully central place in public worship?

Above all, what kind of preaching deserves primacy? "Doctrinal" preaching? Yes. So-called "biblical" preaching? Yes. Content is indispensable—"the commonest fault in preachers' delivery," an old homiletics teacher used to say, "is not having anything to deliver."

Yet a thought of Forsyth's gives one pause: the preacher needs to declare the gospel not so much as something he has mastered but as something that has mastered him, he needs not so much to know the Bible as to be known by the Bible. Which is to say, "preaching" in the last analysis reduces itself to "the preacher" himself at grips with the gospel; and in the end every man has to do for himself what Author Cowan has so obviously done for himself: to pray and sweat out his own convictions on the primacy of preaching today.

PAUL W. HOON.

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Surprised by Mystery

BELIEVING IN GOD. *By Daniel Jenkins. Layman's Theological Library, Westminster, $1.00.*

THE CHRISTIAN, says Daniel Jenkins, does well to be agnostic about many matters, but not about the fundamental one. The energy of this little book results from its concentration on "the fundamental one." Jenkins' pilgrim progresses past the traditional rational proofs of God's existence as being inconclusive but not necessarily insignificant, to the end of a road where he is surprised by mystery.

Apart from its intrinsic worth as a manual for the inquirer, this elevation of mystery is a measure of the state of apologetic theology today. Unlike the attitude of the haughty clergyman of the *New Yorker* cartoon who hears his frustrated wife say, "You have an answer for everything, haven't you?" this theology is modest. In place of blustery attempts to prove the evidences of the existence of God or the truth of the Bible, it tiptoes to the wonderful and bewildering world of mystery "where the answers to life's questions are not obvious." Instead of bristling at each pygmy affront to the faith, it has returned to what Brunner has shown to be apologetics' historic role, to respond only where the foundations of the Christian message as a whole are attacked. Most of all, it recognizes that the significant struggle for faith occurs not between men but within them: "Lord, I believe; help thou mine unbelief."

Compatible with the Pauline view of the partiality of vision and prophecy, this ap-

proach displaces the rationalism of both earlier liberalism and 19th century "Bible Christianity." But on the question of the role of an answering-theology in mission endeavor and strategy, this book is overmodest. It would be difficult to argue with the author's suggestion that God requires no overanxious justification before men on the part of his children, "as though his ability to commend himself depended entirely on their salesmanship." The Christian can, says this book, set an example, give personal testimony of what has happened to him, and engage in intercessory prayer. That is as far as it goes. But there has been too much of Anselm, of faith in search of understanding, in the pages that precede to provide contentment with this limited approach. For the barriers it clears along its way, Jenkins' own book is a refutation of this extreme limitation of apologetics.

MARTIN E. MARTY.

First Symbol

A TREASURY OF THE CROSS. *By Madeleine S. Miller. Harper, $3.95.*

THIS BOOK stands at the intersection in our time of a growing interest in beauty in religion and a growing interest in Christian orthodoxy in new forms. This intersection has resulted in the increased appearance of crosses in churches of the nonconformist heritage. People whose parents looked on the cross as a Roman Catholic device now boldly divide their chancels and provide an altar whose focal point of interest is the "graded cross," with its three-tiered base. Small, pendant crosses can now be bought in Congregational bookstores. For all whose lives are touched in any way by the cross as an art form or by the faith which it symbolizes this book is, as its title declares, a treasury of lore and illustration.

Part of the genius of Christianity lies in the simplicity of its main symbol. To the eye, its two lines are an irreducible minimum, yet they project the whole message of the Christian faith wherever they appear and carry it alive into the hearts and springs of action of the faithful. But most of the books on the cross as a symbol have been written from a historical or theological or technical point of view. Here is a book which the housewife as well as her minister will welcome. It is accurate, full, balanced and varied.

The book gives a history of the cross as a Christian symbol. Christians early became dissatisfied with the simplicity of the two lines and embellished them according to their understanding and tastes. Thus their crosses reflect their own history and character. In an appended "anthology of the cross," Mrs. Miller lists references to the cross in Scripture, hymns, poems and the story of the crucifixion of Christ. There are a glossary of terms and symbols in religious art and liturgy, a short bibliography, a lengthy index, drawings and photographs aptly illustrating the impact of the cross on Christian designers and artisans in all ages and in many parts of the world.

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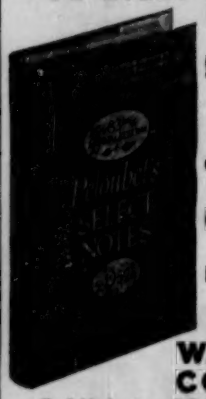

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its author, and this one contains a clear strain of autobiography. Though Mrs. Miller's approach is historical, she develops her thesis as a chain of personal experiences discovering and purchasing crosses, some of great age, which taken together cut well across the entire history of the church. With her late husband, J. Lane Miller, she wrote the well known *Harper's Bible Dictionary* and the *Encyclopedia of Bible Life*. She herself has written a number of other books on the cross, on religion, on Palestine. In this new volume, we go with the Millers through the varicolored bazaars of the East, through the silversmiths' shops of northern Europe. Most of the crosses to which we are introduced are variants of the familiar Latin (passion) cross, or of the equal-armed Greek cross. All are held lovingly in words which combine vividness and economy.

In a final chapter, "Beyond the Cross," Mrs. Miller presents a gently moving montage of memories of her husband's death and of the sign of our faith. Here the thread of the personal odyssey holds its own in importance with the subject, lifting the cross before the eyes of the beholding reader in a new light.

ROBERT L. EDDY.

Lyric Travel

THE LYCIAN SHORE. *By Freya Stark. Harcourt, Brace, $6.50.*

IT IS NATURAL with an introspective writer that the sight, the smell, the touch of some object intimately connected with his past should summon up a swarm of reminiscences. Such is the case with Proust, his bit of cake and cup of tea.

But this is not at all true of Freya Stark. Her latest book continues the travelogue she started in *Ionia, A Quest*, a reflective trip through the sites of classical history. As she voyages with several companions in a trim motor yacht along the Lycian shore of Turkey and through the Aegean isles, it is the sight, the smell and the touch of the past of others that sets her sensitive pen in motion. She traveled through the lands in which the history that cleared the way for Alexander the Great was made. Her imagination, her perception, her intimate knowledge of the ancient world bring to life a period of remarkable ferment and productivity and (as her fine photographs show) an area of extraordinary physical beauty.

To a degree almost unique among present-day travel writers, Miss Stark has always been conscious of the past. In previous works she has often demonstrated her ability to conjure significance out of silent stones, to observe the life of a peasant and find reflected in it the history of an entire people. Her present book refines this ability to such a point that it is sometimes difficult to determine the boundary between the ruins she actually saw and describes and the life her imagination and knowledge breathes into them.

The book abounds in names: Samos, Ephesus, Rhodes, Tarsus, Olympus, Xanthus. When Miss Stark has finished with them, they are no longer merely place names but sites of human struggle and survival in a pattern of history which is still changing; still linked with Alexander, Cyrus, St. Paul, Socrates, Demosthenes, St. Nicholas; still very much a part of our present version of the same struggle and survival.

ROBERT H. GLAUBER.

Round Table

THE IDEA OF REVELATION IN RECENT THOUGHT. *By John Baillie. Columbia University Press, $3.00.*

PRINCIPAL Baillie's gift for interpreting profound theological problems in clear, concise language reaches a high point in his American Bampton Lectures delivered at Columbia in 1955. After a brief historical sketch he comes to the generally held modern position: "The revelation of which the Bible speaks is always such as has place within a personal relationship. It is not the revelation of an object to a subject, but a revelation from subject to subject" (p. 24). Developing phrases from the now classic definition of revelation in Kittel's *Dictionary*, Baillie proceeds to show that it is "God's giving of himself in communion." This self-giving informs the historical events of Old Testament history and reaches its climax in the life, death, resurrection and expected return of Jesus Christ.

One of the finest features of the book is Baillie's running conversation with Barth, Brunner, Bultmann, Dodd, Farmer, Farrar, Maurice, H. W. Robinson, Temple, Tillich and Thornton. Just the right quotations have been selected both to bring out clearly the authors' positions and at the same time to advance the author's topical analysis. Baillie gives the reader confidence that he knows his men thoroughly, yet the book is not slowed down by the extensive quotations. This is a rare achievement.

There are some special points that deserve mention. Baillie's sympathetic interpretation of Farrar's *Glass of Vision*, leading to the criticism that Farrar has substituted for the old-time "infallible propositions" simply "infallible images" addressed to the imagination, is particularly noteworthy. He criticizes Temple's "wide open" dictum that "all events are revelation" by siding with Tillich's statement that they may *become* bearers of revelation by entering a "revelatory constellation" and by agreeing with Farmer that they *become* such only as "the experience of God as personal reaches its maximum concentration" (*The World and God*, pp. 115-8). He disagrees with Tillich's definition of the revelatory situation as the coincidence of miracle and ecstasy by showing that "mighty act" is more suitable to the biblical presentation than "miracle," and that "ecstasy" is really from Dionysian religion rather than from the characteristic biblical experience.

All revelation requires human response in order to be revelation. This position leads Baillie to quote at length some excellent passages from John Flavel, an English puritan, on the elements of assent, acceptance and assurance in faith. His comment on

Thornton's *Revelation and the Modern World* will be shared by many: "It is a work of real distinction, containing much that is of value, but it is difficult to extract from it an unambiguous answer to the questions which it raises, and which are the very questions we ourselves have been raising" (p. 121). The book concludes with a challenge to "listen diligently" to God's Word along the lines of his earlier book, *Invitation to Pilgrimage.*

Modern discussion of the problems of revelation was much furthered by the symposium on revelation edited by Baillie and Martin in 1937. Now, nearly 20 years later, Dr. Baillie has done it again. He has chaired a round table discussion that will remain basic for many years because of its clarity and sanity in stating the contemporary issues. WILLIAM J. WOLF.

Productive Prodding

HORIZONS FOR OLDER PEOPLE. *By George Gleason. Macmillan, $2.95.*

GEORGE GLEASON has spent most of his busy 81 years prodding the churches to get their oars into the stream of community life. He himself has set them an example. After 38 years as a Y secretary, he received his Ph.D. from Columbia in group education, returned to his west coast home to become church and community coordinator for Los Angeles county, working closely with its probation and recreation departments. Meeting him—spry, alert, keen-eyed—you know straight off that no church subject to his prodding could long remain idle or inept in the face of a community need.

It will be that way with readers of Dr. Gleason's *Horizons for Older People.* The churches are fast discovering that people past working age (the average, not the author's) make up their own broad segment of Mission Field U.S.A. And further, that as churches their answer to this mission opportunity must be to open their doors to "older folks" group activity, to offer counsel, guidance and hope—in short, to push horizons outward. Implementing that answer, they will find Dr. Gleason's offering a useful guide. He tells us why church services to older people are important, how and how not to go about initiating "golden age" programs, what can be done both in and outside the church to meet personal needs. Better yet, he illumines it all with hundreds of specific examples and anecdotes and an appendix bulging with suggested sources and addresses for that inevitable "where?" . . . And lest someone think the ubiquitous author is resting on *his* oars, see the hint of his next prodding on page 1203 of the Oct. 17th Christian Century. M.F.

CORRECTION

An overzealous editor now asks as a very humble editor that the last sentence in William H. Brownlee's review of *The Unity of the Bible* by H. H. Rowley (Christian Century, Nov. 7, p. 1297) be read as Dr. Brownlee wrote it rather than as we interpreted it: "Such a (universal) redemption could only be effected by the Servant's death; hence Jesus at once exclaimed, upon the approach of the Greeks: 'The hour has come for the son of man to be glorified.' "

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NEWS of the CHRISTIAN WORLD

Loyalty Urged on India Christians

National Council Commends Sharing in Public Life—Answers Charges by Niyogi Committee

TRIVUVALLA, KARELA, INDIA, Oct. 29.—At its 13th triennial meeting this month in Allahabad, the National Christian Council of India issued a statement urging Christians to "share fully in the life of the nation." Pointing out that ours is a country in which communalism is not the basis of politics, the council recommends that the Christian community refrain from organizing itself as a political party, but concentrate on educating its members in political matters and helping them enter into the activities of the secular parties. It also urges Christian service organizations to "develop creative patterns of cooperation" with state-initiated development projects, at the same time retaining their internal autonomy. It calls for "unhurried and informal conversations" with non-Christians on the religious, cultural, social and political aspects of religious freedom and Christian evangelism. In a formal resolution, the council urged the churches to give full support to basic (public) education, which it feels is based on principles akin to Christian conceptions. Taking a serious view of the critical shortage of qualified teachers, it called on Christian churches, youth organizations, colleges and other schools to place before young people the challenge of the teaching profession as a Christian vocation.

Alter Membership Rules For Missions

The council adopted amendments to its constitution banning foreign missionary societies working in India from full membership on its rolls. Indian churches integrated with the missions, however, may be full members of the council. A report presented at the meeting revealed that nine foreign missionary groups have transferred their property to Indian trust associations, missions or churches, that 19 are in the process of doing so and that 15 are contemplating similar action.

Council Answers Niyogi Report

In a statement issued Oct. 27 the National Christian Council refuted the allegations made against Christian missionaries by the Niyogi committee. (See The Christian Century for Aug. 15, p. 994; Oct. 17, p. 1190.) Acknowledging that errors may have been made by certain missionaries and other Christians, the council asserts that the missionary record, taken as a whole, is one of which the Christian church has no cause to be ashamed. It refutes the committee's assertion that the Christian community has constituted a "foreign pocket" in the nation. "As a community, we have sought no special safeguards and have only been concerned that equal justice and religious freedom should be guaranteed to all," the statement continues. "Our record does not justify this attack on our love and loyalty to our nation. . . . The Niyogi committee included persons who had publicly and repeatedly expressed anti-Christian views, but contained no person competent to represent the views of Christians. Its preliminary questionnaire was prejudicial in character and appeared to be framed on the supposition that something discreditable was to be discovered. It permitted witnesses to make sweeping charges without adequate cross-examination, and these unproved assertions were included in the report. Phrases torn out of their context in Christian writings were interpreted in a manner which no Christian would for a moment accept. . . . These proceedings were unworthy of a body claiming to act as an impartial fact-finding commission."

Andhra State to Take Over All Privately Supported Schools

Last week the legislative assembly of Andhra state adopted a bill vesting in the state government the power to withdraw permission granted private groups to operate educational institutions, to take over management of those institutions and to acquire their properties after paying compensation to the owners. This legislation will affect the many private schools maintained by missions and churches in Andhra state. The government took the step in an effort to implement its new policy of bringing all elementary schools under unified control, and of raising their level of efficiency. The national government has promised to bear half the cost of the increased expenditure resulting from the introduction of a higher pay scale for primary school teachers. As a first step, the government this year will take over all aided elementary schools in the Nellore district. The plan will eventually be extended to schools of secondary and higher grades. Similar legislation is likely to be introduced in other Indian states. When it is, missionary societies which for years have maintained their own schools as a means of evangelism will face a serious situation.

Indian States Are Reorganized

India's States Reorganization act comes into force Nov. 1. Henceforth the nation will be divided into only 14 states as follows:

States	Area in square miles	Population (in millions)
Andhra Pradesh	110,250	32.2
Assam	84,924	9.0
Bihar	67,830	38.93
Bombay	188,240	47.8
Jammu-Kashmir	92,780	4.4
Kerala	14,980	13.6
Madhya Pradesh	171,200	26.1
Madras	50,170	30.0
Mysore	72,730	19.0
Orissa	60,140	14.6
Punjab	46,616	16.0
Rajasthan	132,300	16.0
Uttar Pradesh	113,410	63.2
West Bengal	33,279	26.16

In addition, there will be six centrally administered territories: the Andaman and Nicobar islands, Delhi, Himachal Pradesh, the Lacadive and Amindive islands, Manipur and Tripua. Of the states listed, Kerala, Madras and Assam have the largest proportion of Christians; in Kerala a third of the population is Christian.

P. OOMMAN PHILIP.

Southern Baptist Invasion Divisive

Plan to Plant 60 Churches in Chicago Area Brings Protest from Local American Convention Leader

CHICAGO, Nov. 21.—The Southern Baptists, who plan to establish 60 churches in the Chicago area, have been described as suffering from a "bad case of bigitis" by W. Alfred Diman, executive secretary of the Chicago Baptist association (American convention). In an editorial in the current issue of *Chicago Baptist News,* Dr. Diman writes: "If it suits their purpose, those 60 churches will be located across the street from existing Baptist churches. It is of no consequence to them that it may have dire consequences for our churches, or that it further divides a badly splintered Protestantism here." Dr. Diman criticizes the Southern Baptists for failing to cooperate with the rest of the church family. He said this is the result of their "arrogant idea . . . that theirs is the only true church." His criticism of the southern "invasion" follows closely upon that voiced by American Baptist leaders in Minnesota. (See The Christian Century for Oct. 21, p. 1244.)

Portents of Larger 'Invasion'

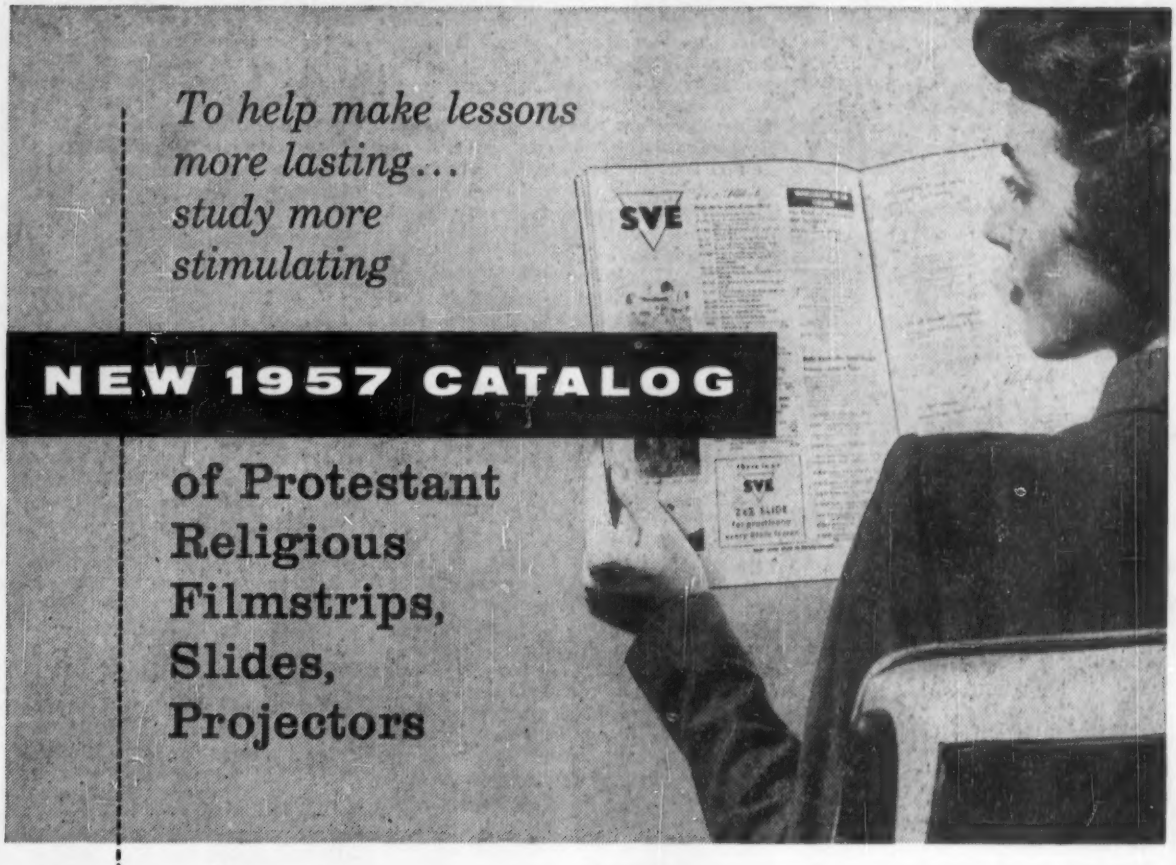
Meanwhile Noel M. Taylor of Carbondale, Ill., executive secretary of the Illinois Baptist state association (Southern convention), has predicted that there will be 3,000 Southern Baptist churches in the five-state Great Lakes area by 1975. Chicago has already been endorsed as a site for a proposed Southern Baptist seminary, and the *Baptist Record,* organ of the Mississippi Baptist convention, has characterized Chicago as the "greatest challenge of any area in America for Southern Baptist witness."

Brethren to Build New Elgin Headquarters

Plans for a $1.5 million headquarters building on a 56-acre site in near-by Elgin have been approved by the Church of the Brethren. The proposed building will house the church's general offices and publishing facilities now located in downtown Elgin. Expansion is necessary because the 195,000-member church has increased 8 per cent in membership and 34 per cent in church school enrollment in the past 10 years.

Oldest Midwest Women's Missionary Society Ends Existence

The oldest women's foreign missionary society in the midwest, the Women's Board of Missions of the Interior (Congregational Christian), on Nov. 9 gave away its assets of $350,000, thus putting itself out of existence and ending a service spanning 88 years. The society was formed in 1868 to support "unmarried female missionaries and native teachers and Bible readers to heathen women and children" in Turkey, Bulgaria, India, China, Japan, Lebanon, west central Africa, Mexico and Micronesia. From dues of two cents weekly, the society in its first year raised $4,096, established 70 auxiliaries, en-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listed 52 life members and sent out six missionaries, two native Bible readers and four pupils. The assets of the society were turned over to the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, thus ending duplication of effort. The society had been assigning its income to the American Board since 1926.

American Baptists Approve Fund Campaign

An $8.5 million campaign to finance Christian education and boost foreign mission boards at home and abroad has been approved by a 56-member national survey commission of the American Baptist Convention, meeting recently at the Bismarck hotel here. The proposal includes provision for $5.5 million to be used by educational institutions connected with the American Baptist Board of Education and Publication, $1.5 million for foreign mission boards, and $1.25 million for educational needs of home mission boards. The recommendation will be submitted to the denomination's General Council and subsequently to the convention's annual meeting next May in Philadelphia. The commission also viewed a downtown site and the University of Chicago property which has been offered to American Baptists for possible relocation of their headquarters offices now in New York.

Evening Communion Approved For Episcopalians

Evening celebration of holy communion has been approved by Bishop Gerald Francis Burrill of the Episcopal diocese of Chicago. In a pastoral letter to clergymen and parishioners Bishop Burrill stated that holy communion may be celebrated late on major feast days that fall on weekdays. However, evening communion services will be limited to eight observances of the liturgical year: Epiphany, the Feasts of the Purification, Annunciation, Transfiguration, Ascension Day, All Saints Day, Maunday Thursday and the name day of a parish or congregation. The bishop explained that a semipagan society and increased industrialization make it impossible for the majority of communicants to worship on certain holy days if no other opportunity than the early morning hour is provided.

Initiate Training Program For Campus Ministry

Chicago will become a national training ground for future Presbyterian campus ministers in 1958. A plan to have six seminarians a year serve as interns on Chicago campuses was adopted at a weeklong conference held by officials of the Westminster Foundation, the agency which supervises college work in the Chicago presbytery (U.S.A.). Also approved was a program to increase from 4 to 12 by 1960 the number of Presbyterian clergymen stationed at university and college campuses here. The officials proposed that the foundation's current annual budget of $68,000 be increased to $200,000 by 1960 to accommodate an expected doubling of the number of Chicago college students.

Presbyterian Laymen Study Industrial Mission

Six Presbyterian businessmen attended an intensive laymen's seminar on the church, labor and the city conducted by the Presbyterian Institute of Industrial Relations Oct. 12-21 at McCormick Theological Seminary here. The seminar, the first for laymen in the institute's 11-year history, was designed to show the nature of contemporary industrial society and the church's mission in that society. The institute offers three-month summer courses for theological students who work full-time in industry while studying, and three-week seminars for ministers serving industrial parishes. The institute is the educational arm of the department of city and industrial work of the Presbyterian, U.S.A., Board of National Missions.

And So Forth

A new rehabilitation center for discharged inmates of neighboring Cook County jail has been dedicated by the Episcopal diocese of Chicago. The 20-room, three-story St. Leonard's House replaces an older and smaller one where ex-convicts were housed by the church while looking for work and adjusting to their new life.

The opening of American Education Week was observed Sunday Nov. 11 by the church federation of Greater Chicago with a reception at North Shore Baptist Church for public school personnel of Cook, DuPage, Lake and Will counties. More than 800 teachers, officials and their families attended the worship service and tea which followed.

A new departure in TV programming—a religious education program planned and developed for children by children—has become a weekly feature on WTTW, Chicago's educational TV station. Called "Let's Find Out," the show is a pilot project being undertaken by the National Council of Churches with the cooperation of local councils.

A committee which will study "practices that might jeopardize the rights of minority religious groups" has been formed by the Chicago council of the American Jewish Congress and the city's four major rabbinical groups, according to Rabbi Ahron Opher, council president. The committee, to be known as the Chicago joint advisory committee on religion and the public schools, will study religious holiday observances, prayers, Bible readings and released-time religion classes in the public schools.

EDWARD F. OWEN, JR.

Observe Methodist Centenary In Norway

This fall the centenary of the laying of the cornerstone of the first Methodist church in Scandinavia was celebrated at Sarpsborg, Norway. Among those who participated in the observance was Bishop Johannes Smemo, primate of the (Lutheran) Church of Norway.

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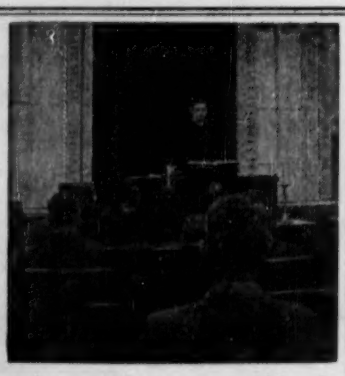

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Churches Throughout Scandinavia Unite in Supplication—Receive Radio Appeal from Bishop Ordass

ØSTER EGESBORG, DENMARK, Nov. 13.—The tragic developments in Hungary and the Middle East have made a deep impression on the northern countries—not least on our churches. Funds for relief work in Hungary and among Hungarian refugees have been collected by many parishes. Scandinavia's Lutheran bishops have issued pastoral letters calling on congregations to pray for the unhappy Hungarian people and for world peace. Typical is the letter sent out by the Norwegian bishops: "We are all shocked by the terror with which the Hungarians' struggle for freedom has been suppressed. We are filled with anxiety because of the power steps taken in the Middle East, steps ignoring and violating the principles and rules of the United Nations. In our perplexity and powerlessness, we call for the help of prayer and charity. Let us pray for all those suffering under war and unrighteousness, that they may receive God's relief and power. Let us pray for those who bear great responsibility for all that is happening in eastern Europe and the Middle East, that they may understand their responsibility and act accordingly. Let us pray that God in his mercy may spare the world from new and uncalculable disaster. But let that prayer be followed by action, [let us] spend from the gifts God has given us so richly. . . . [Let] Norway's answer to the situation be one of love for those who need it most."

Bishop Ordass Appeals to Scandinavian Lutherans

As background for their protests against the Russian proceedings in Hungary, the Scandinavian churches could turn to the moving appeal broadcast to the northern countries by Bishop Lajos Ordass of Hungary on the evening of Nov. 2, shortly before the Russians attacked. Speaking in Swedish, which he mastered during his years of study in Sweden before the war, Bishop Ordass said that through the years Hungary's Lutherans have realized that they were supported by the love and prayers of their brothers in the northern countries. He besought the people of Denmark, Finland, Iceland, Norway and Sweden to do what they could to insure the neutrality of his country. He concluded with an impassioned appeal: "In the name of our Lord Jesus Christ, hurry to our assistance!" His message was read from thousands of Scandinavian pulpits last Sunday.

Visitor Reports on Lutheran Churches in Estonia

Kauko Salmenkallio, the first Finnish pastor to visit Estonia for 17 years, has issued a report on the churches' situation in that country. There are 146 "normal" Lutheran congregations in Estonia, plus 20 "chapel congregations." However, only 100 pastors are available to serve these parishes. Those which have no regular pastors are served by lay evangelists and deacons, who are authorized to perform baptisms but not to celebrate

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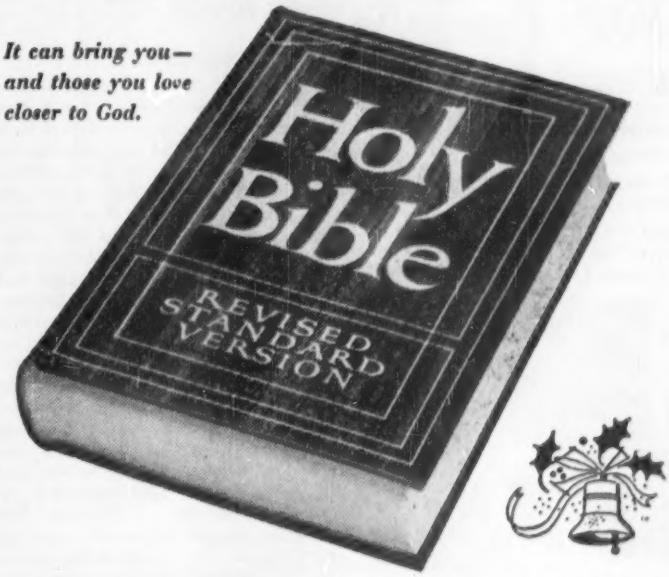

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holy communion. In Tallinn, the capital, 16,000 people out of a total population of 320,000 are members of the seven Lutheran congregations. Since the University of Tarto's theological faculty has been closed down, the Lutheran church council supervises training of the country's 30 seminarians, who work in local congregations while pursuing their study. The government permits the churches to hold only worship services; they cannot operate Sunday schools, Bible study groups or students' meetings. Young people from 13 to 30 years of age are seldom found among churchgoers. Rev. Salmenkallio was accompanied to Estonia by a student delegation.

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Norway Lifts Its Ban On Jesuits

After 10 hours of debate, the Norwegian parliament last week voted 111-31 to delete the paragraph in the national constitution banning members of the Jesuit order from the country. Twice before in the past 50 years parliament had voted on removing the ban, but never before had the two-thirds majority needed to alter the constitution been registered. The government had requested the change, since it felt that the ban on the Jesuit order was not in accordance with the United Nations Declaration on Human Rights. (It was for the same reason that parliament recently decreed that congregations of the state church must accept women ministers assigned to them.) The proposal to remove the ban on the Jesuits was supported by seven of the nine Norwegian bishops, and by six of eight theological professors. However, the 15 Christian People's party members in parliament voted against the proposal. They declared that the Jesuits' "special moral code" makes them a dangerous element to have in the country, and they pointed out that such Roman Catholic countries as Spain and Colombia deny to Protestants the rights and privileges Jesuits seek in Protestant Norway.

And So Forth

For the past six weeks the Stockholm newspapers have carried in their Saturday issues advertisements prepared by the Lutheran diocesan council on the theme "Let's Go to Church." Prominently displayed are pictures and short texts and announcements of the topics of the next day's sermons. (Sermon texts for each Sunday are standard throughout the Lutheran church.) The campaign has resulted in greater attendance at church services.

Rev. Christian Christiansen, leader of the Lutheran World Relief work among the Arab refugees in Syria, will return to Denmark next spring to become general secretary of the Copenhagen church building fund.

Bishop Asmundur Gudmundsson of Iceland has returned from a 14-day visit to Russia as the guest of the patriarchate of Moscow.

The new cathedral at Bodø, 50 miles north of the Arctic circle, is the first cathedral to be built in Norway since the Middle Ages.

In a visitation program carried on by 50 congregations in Oslo and 31 around Stavanger, on Norway's west coast, laymen visited 50,000 homes. Many of the congregations found their churches crowded for the services which followed the visitations.

Jüri Välbe, a refugee from Estonia, has been installed as bishop of the Estonian Orthodox Church in Sweden, most of whose members are refugees. He was consecrated in Stockholm by Archbishop Athanagoras of London and two other Orthodox dignitaries representing the patriarchate of Constantinople.

JOHANNES LANGHOFF.

Catholics Strong In New Mexico

Protestant Rally Hears of Danger of Church-Controlled State—Navaho New Testament Published

ROSWELL, N. M., Nov. 19.—The National Council of Churches' state-by-state survey indicates that 71.3 per cent of New Mexicans belong to some church; 44.7 per cent are Roman Catholic, 26.4 Protestant, 2 per cent Jewish. These figures may help explain statements made at a recent rally in Albuquerque to the effect that the danger of a church-controlled government is particularly strong in New Mexico, and that the danger comes from the Roman Catholic Church. At the rally, sponsored by Protestants and Other Americans United for Separation of Church and State, Mitchell Epperson, pastor of the Northminster Presbyterian Church in Albuquerque, pointed out that it is well known that in many communities in the state it is hard to find the line between parochial and public schools, and that the provision of free textbooks and bus transportation for parochial school pupils is "part of a carefully laid-out plan." One of the speakers cited the Taos and Jemez pueblos as "hotbeds of religious intolerance." George Stevens, Albuquerque attorney, said legal efforts are being made to win religious freedom for Indian Protestants expelled from the Jemez pueblo.

Commissioner Emmons Explains Indian Service Program

Glenn Emmons, U.S. commissioner of Indian affairs, impressed the New Mexico branch of the D.A.R. as a man of sincerity and dedication when he addressed its recent state conference. Long familiar with the Navahos (he lives at Gallup, on the fringe of the reservation), Emmons evinced a grasp of the problems of our nearly 500,000 Indians representing 300 tribes. His three-point program calls for better health facilities, adequate education and social development. Already it has achieved a doubling of medical personnel. The U.S. public health service is shortly to initiate a venereal disease control program among the Navahos. Since only tribesmen can do such work on the reservation, four Navahos will be trained as interviewers and investigators. As a step toward adoption of the white man's way of life, schools are being moved off the reservation whenever practicable. Mr. Emmons said that for the first time the number of schoolroom seats available equals the number of school-age Navaho children; he added, however, that not all the children are able to get to the schools though they are conducted in places as accessible as possible, sometimes in trailers. He said that the Navahos, as well as other tribesmen, are being won over from the "paternalistic" system in which the government served as trustee. There was a noticeable increase in the number of New Mexican Indians voting in this fall's election.

New Testament Published In Navaho Language

At a ceremony held in the Christian Navaho Chapel at Farmington on Sept. 4, the first complete New Testament in the Nava-

ho language was dedicated. Richard E. West of the American Bible Society's Denver office presented copies of the book to Fay Edgerton of Wycliffe Bible Translators, the group which began the work in 1945 and completed it in 1954, and to Geronimo Martin, representing the Navaho people. Through gifts to the society from people all over America, the $2.00 Testaments are being offered for sale to the Navahos for 75 cents. The chapel in Farmington is one of two owned and operated by the Navaho people.

Presbyterians Endorse Proposed State Church Council

At its annual meeting, the Presbyterian, U.S.A., synod of New Mexico voted to support the state council of churches now in process of formation. New Mexico congregations of seven denominations in the National Council of Churches are cooperating in the venture, which Archer Anderson, pastor of the United Church of Los Angeles, told the synod is making "satisfactory progress." United Church Women of New Mexico will become the council's women's department, but will remain autonomous so far as finance and organization are concerned. During the synod meeting, delegates toured the new building of the Presbyterian hospital in Albuquerque and attended the dedication of four buildings at the Menaul School. One of the school buildings was dedicated to Bagino Rendon, missionary who for many years labored in northern New Mexico. Still alert at 92, Rendon brought greetings to the synod members. William Lytle, minister at Corona, was elected moderator for the coming year.

And So Forth

Ground was broken recently for the Mora Valley Diagnostic and Treatment Center, which will be operated by the Presbyterian, U.S.A., Board of National Missions. It will serve 500 Spanish-American and Indian families within a 25-mile radius. Formerly, the only medical care available to them was at Las Vegas or Embudo, 35 and 50 miles respectively from the site of the new center.

Liquor continues to be a major menace on the Indian reservations. This month word came from the small town of Aztec that 15 Indians in that area died during the past year from the effects of alcoholism.

Late in July a camp meeting was conducted at Mescalero (Apache reservation) under the direction of the Reformed Church in America, which has carried on missionary work among the Indians for over 40 years. Participating were Olsen McArthur, a Pima Indian from Phoenix, Ariz.; several visiting choirs; Ralph Chee, Jr., chief of police at Mescalero and a student at Cook Bible School; and Rev. Harvey Calsbeek, superintendent of the work at Mescalero.

Organization services were held Nov. 4 for the new Presbyterian church at Cloudcroft. There are 40 charter members. Roger Sidener, a theological student, will serve as pastor until next spring, when he is to return to Princeton to resume his seminary work.

RUTH B. KNORR.

Ecumenical Youth Team Tours Latin America

A five-nation ecumenical team of young people left Nov. 24 to visit youth projects in Latin America. Sponsored by the World Council of Churches' youth department and

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the World Council of Christian Education, the tour is led by Bengt-Thure Molander, who heads the W.C.C. department in Geneva. It will end Feb. 27. Two members of the team are from the U.S. In addition, 10 delegates from the United Christian Youth Movement (National Council of Churches) will attend the fourth congress of the Union of Latin American Evangelical Youth in Colombia Dec. 10-20.

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Kansas City Race Relations Better

Municipal Commission Reports Progress in Public Accommodation—More To Do in Public Schools

KANSAS CITY, Nov. 19.—An improving atmosphere conducive to harmonious race relations is noted in the 19-page annual report of the Kansas City commission on human relations. This arm of the city government responsible for dealing with intergroup problems cites progress in education, law enforcement, recreation and accommodation in public places. For many decades Kansas City followed a tradition of exclusion based on skin color in restaurants, theaters and hotels. But in recent months numerous conventions, some with mixed, some with predominantly Negro attendance, have been housed in downtown hotels, and reservations of Negro travelers are honored daily. In August 1955 the commission began negotiations with theater owners and managers in the downtown area. Early this month the process culminated quietly as all downtown theaters were opened to all persons without discrimination. The report acknowledges that problems connected with public school integration remain: "Teacher integration, teacher intergroup training, development of appropriate intergroup curriculum material are among major concerns still facing us," it says. "While we work together to solve these problems, we believe we can do so in an atmosphere of community harmony."

Methodists from Three States Study Race Relations

One hundred and fifty representatives of white and Negro churches in Missouri, Kansas and Nebraska attended a Methodist interracial leadership conference here Oct. 23-24. They considered various facets of racial integration as they affect local congregations. In the keynote address A. Dudley Ward of Chicago, secretary of the Methodist Board of Social and Economic Relations, pointed out that the desire for self-determination is at the heart of the revolution in human relations now shaking the world. "The world is saying to the church, 'If you don't get relevant, the new world that is emerging won't give you any attention,'" Mr. Ward warned. Noting that while it has made some progress in interracial relations the church lags far behind the fields of sports, entertainment and education, Mr. Ward concluded: "The revolution in human relations demands that we remove all legal barriers that stand in the way of fellowship, and that we demonstrate in our own lives the principle of voluntary association."

Reformation Service Features World Council Leader

Elfan Rees, British Congregationalist minister who is adviser on refugees to the World Council of Churches, addressed the 5,000 persons gathered in the arena of the municipal auditorium for the Reformation Sunday service sponsored by the council of churches of Greater Kansas City and other Protestant groups. Dr. Rees said that the Commission of the Churches on International Affairs, of

which he is a representative in Europe, is a medium through which the Protestant and Orthodox churches can make their influence felt in international affairs. "It has sought constantly by conferences and consultation, by study and prayer, to discern Christian judgment on the patterns and policies of world behavior and to declare that judgment at the times and places where it can have the most effect," he explained. Dr. Rees, who flew here from United Nations conferences on the Hungarian and Suez situations, said that while in the past war has been "defensible for Christians only as the lesser of two evils," in this atomic age it can never again be considered a lesser evil. Turning then to the refugee situation, Dr. Rees said that two special groups of refugees should be in our thoughts day and night: the Hungarians and the 900,000 Arabs displaced from their former homes in Palestine. A "Protestant Declaration" recently adopted by the Greater Kansas City council of churches was read to the assembled thousands by Ewart Wyle, minister of the Country Club Christian Church. It lists 10 truths and principles for which Protestants stand. On the program were a dramatic presentation, *The Glory of Our Protestant Faith,* and anthems by the choir from Baker University at Baldwin, Kan.

P.O.A.U. Director Suspect As 'Agitator'

Protestant leaders of the city were shocked on Aug. 26 when, as they gathered at Second Presbyterian Church for a meeting sponsored by Protestants and Other Americans United for Separation of Church and State, two policemen appeared and announced that they had come to keep watch on an "agitator from out of town." It was some time before those in charge of the meeting realized that the "agitator" was none other than Glenn L. Archer, director of P.O.A.U., who was to give the evening's address. Archer had been in Kansas City earlier this year to address the 8,000 "messengers" here for the Southern Baptist Convention's annual session. At that time his statements were attacked by Roman Catholic Archbishop Edwin V. O'Hara, who died recently. It was in response to the plea of local leaders such as W. T. Holland, superintendent of the Kansas City Baptist association, and Woodbridge O. Johnson, president of the local P.O.A.U. chapter, that Archer returned for the meeting at Second Presbyterian Church. Strongly supporting his solid defense of church-separation and his carefully documented analysis of threats to the principle, they felt that a further appearance by Archer would correct the false impression created by the unfriendly attacks on his speech to the Baptists. Despite the presence of the policemen, the August meeting went on without incident.

Appeals for Support of Private Colleges

Addressing a chamber of commerce luncheon here Oct. 31, Arthur K. Atkinson, president of the Wabash railroad, declared that Missouri corporations, as well as those in other states, must give further assistance to independent colleges and institutions. He stressed the serious financial problem before many nonprofit educational institutions as they face the prospect that in the next five years almost 5 million students will be attending college. "It should be abundantly clear, especially to businessmen, that to provide freedom of enterprise in higher education and thus insure against government responsibility for the entire system, the independent private college must continue," he said. He discussed the function of the Missouri College Fund Committee, organized late in 1952 as a united effort to preserve Missouri's liberal arts colleges. He said the committee's purpose is to publicize the need for public support of 14 accredited, privately supported colleges—four in the Kansas City area, six in the St. Louis area and four others—in order that they may "carry on their substantial contribution to economic, cultural and spiritual advancement in Missouri and in the far corners of the earth, wherever their graduates may settle."

Kansan's Will Encourages 'Work with Hands'

When Walter Pedigo of Pratt, Kan., died in 1951, he left behind in the minds of men who knew him two beliefs: that a man owes some of his success to his community, and that there is dignity in work. To the community he left $500,000, the bulk of his estate; to his friends he left the task of using the bequest to implement his second belief. His fellow citizens recently dedicated the Walter Pedigo Useful Arts Building—a modern, highly functional structure which will be a memorial to Mr. Pedigo and an integral part of the Pratt public school system. The building is equipped for the teaching of industrial arts and agriculture.

And So Forth

E. Stanley Jones conducted a five-day evangelistic mission at (Methodist) Grand Avenue Temple here Oct. 14-18. In addition, he spoke to more than a dozen groups in the area—business and civic clubs, ministerial associations and service organizations.

In cooperation with the American Baptist Home Mission Societies, Central Baptist Theological Seminary in Kansas City, Kan., conducted an Urban Emphasis Week early this month. Leaders versed in the problems of the city church addressed the students each morning, and group discussions on various lines of thought occupied the afternoons.

The Bible College of Missouri in Columbia celebrated its 60th anniversary Oct. 29. Guest speaker at the luncheon honoring outstanding religious leaders was Winfred E. Garrison, professor of the philosophy of religion at the University of Houston and literary editor of The Christian Century 1923-1955. Dr. Garrison is the son of J. H. Garrison, one of the college's founders.

On Oct. 10 a special legislative committee on juvenile delinquency completed its final public hearing and set about the task of drafting a new and improved juvenile code for Missouri. Its recommendations for changes in present laws will be submitted to the 1957 legislature.

WENDELL K. PATTERSON.

Wittenberg College Dedicates Library-Chapel Building

Wittenberg College (United Lutheran) in Springfield, Ohio, recently dedicated its unique new $1,550,000 library and chapel as a symbol of the partnership between Christianity and culture. Debt-free, the building was paid for by contributions from 125,000 persons in 21 states and 7 foreign countries.

in the quiet of the study

"Put on the new man . . . be transformed"

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The phrase marks a climactic point in his discussion with the Ephesians (4:23) and the Colossians (3:10) when he says: "Be renewed in the spirit of your mind . . . put on the new man" and ". . . put on the new man, which is renewed in knowledge."

And to the Romans (12:2), Paul writes similarly: ". . . be transformed by the renewal of your mind, that you may prove what is the will of God . . ." (RSV).

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